



U.S. Department of Justice

Federal Bureau of Investigation

In Reply, Please Refer to
File No. 190-LA-222035

✓ 11000 Wilshire Boulevard #1700
Los Angeles, California 90024
May 17, 2000

Ernie Lazar
P.O. Box 423434
San Francisco, CA 94142-3434

Re: Anti-Defamation League of B'nai B'rith
Aka: ADL

Dear Mr. Lazar:

This is in response to your Freedom of Information Act (FOIA) request received by this office on September 1, 1999.

The records which you have requested have previously been processed under the provisions of the FOIA, and documents available for release consist of 293 pages.

Pursuant to Title 28, Code of Federal Regulations, Sections 16.10 and 16.47, there is a fee of ten cents per page for duplication for the enclosed documents. No fees are assessed for the first 100 pages. Please submit your check or money order in the amount of \$19.30 payable to the Federal Bureau of Investigation. To insure proper identification of your request, please return this letter or include the FOIPA request number with your payment.

Sincerely yours,

JAMES V. DeSARNO, JR.
Assistant Director in Charge

By: 
LUIS G. FLORES
Chief Division Counsel

Enclosures: 2

4-22-39

[REDACTED] b7C

[REDACTED] b7C
b7D

[REDACTED] b7C
b7D

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b7D

In a newspaper dispatch dated April 20, 1939, it is stated that GEORGE F. HURLEY and JAMES H. STEEDMAN had established headquarters in the Federal Building, Room 1112, and that they will make the investigation in Los Angeles for the Dies Committee. The article further stated that some under-cover men had been in Los Angeles prior to that date, making investigations for the Dies Committee. This newspaper dispatch, and also other newspaper dispatches since April 20, 1939, have stated that there is to be "the greatest Americanism meeting" in the history of California to be held at the Hollywood Bowl on May 1, 1939, and that Congressman MARTIN DIES is to be the principal speaker on that occasion.

Further effort will be made to obtain the information from [REDACTED] and if same is obtained, it will be transmitted to the Bureau at once. b7C

Very truly yours,

[REDACTED] b7C
62-1616

AIR MAIL

R. B. HOOD
Special Agent in Charge

62-1616-4

NEWS LETTER

Published by News Research Service, Inc., 7046 Hollywood Boulevard, Los Angeles, California

Space permits only highlighting of news. More detailed information is available to serious Students and Writers.

No. 64 January 4, 1940.

NAZI CONSUL GUIDES REICH PROPAGANDA IN USA

"Today's Challenge" (NRS--Sept. 14), Hitler-War version of George Sylvester Viereck's "Fatherland" of Kaiser-War days, is at present blanketing the entire country with its third (November-December) issue. Although this periodical still staunchly pretends to be nothing more than the Official Organ of the American Fellowship Forum, NRS can furnish proof from its files

Deutsches Konsulat

Boston, Mass., 22. Juli 1939.
22 Clinton Street

Egb. Nr. 3236.

Herrn Dr. F. Auhagen
Today's Challenge, Inc.
11 West 42nd Street
New York City.

Lieber Auhagen!

Herzlichen Dank für Ihr Schreiben vom
18. Juli 1939. Ich möchte Ihnen versichern, dass
Ihre Zeitschrift "Today's Challenge" hier in Boston
bei unseren Freunden durchaus Eindruck gemacht hat
und diese weiteste Verbreitung gefunden hat und
auch noch finden wird.

Ich werde nicht verhehlen, Sie bei meinem
nächsten Aufenthalt in New York anzufragen. Damit
wir uns über verschiedene Probleme unterhalten können.

Mit nochmals bestem Dank und freundlichen
Grüßen

Ihr

(Dr. Herbert Scholz)
DEUTSCHES KONSUL.

Reproduction of a letter on official stationery of the German Consulate of Boston, Mass., and addressed to Today's Challenge, Inc.

that "Today's Challenge" is actually guided by the advice of Reich officials, accredited to the United States Government (facsimile on this page). One of these documents is a letter, dated July 22, 1939, and written on official stationery of the German Consulate of Boston, Mass. Addressed to "Today's Challenge, Inc." and informally opening: "Dear Auhagen!", it testifies by its very nature to closest cooperation between Auhagen and Reich-Consul Scholz, stating (in translation):-

Sincere thanks for your letter of July 18, 1939. I want to assure you that your periodical, "Today's Challenge", has greatly impressed our friends here in Boston. It found widest circulation and will continue to do so.

I shall not neglect to telephone you the next time I am in New York so that we may discuss various problems. (Underscoring by NRS.) Thanking you once more, and with cordial greetings,

Yours, (signed) Scholz
Dr. Herbert Scholz
German Consul.

The current issue of "Today's Challenge" is once more disseminating cunningly camouflaged Fascistic aims to please the more sophisticated "Parlor Browns". Assiduously -- albeit none too successfully! -- it attempts to hide in its editorial closet the spiritual skeleton of Herr George Sylvester Viereck. Despite the fact that the latter's public usefulness is now hampered since he finally had to register with the State Department as a Nazi

62-1616-20

1940
JUL 22 1939
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(NRS--Oct. 26) in accordance with the McCormack Act, many a line in the current issue of "Today's Challenge" indicates the presence of Viereck behind the scenes. His unmistakable hall-mark manifests itself in quotations culled from war-time issues of his "Fatherland", as well as in such touches as the trick finale of Friedrich E. Auhagen's (NRS--Aug. 23) contribution. Auhagen's article -- a reprint of the speech which this "organizer and director of the American Fellowship Forum" delivered at the Town Meeting of the Air on November 30th -- winds up in a bid to the United States that "to extend the blessings of her system of peace....is Today's Challenge to America!"

Velvet Paw Replaces Mailed Fist

"Today's Challenge" is not nearly as blatantly outspoken as the late "Fatherland"; instead of dumping its propaganda by the carload, its "message is administered with a medicine dropper.

As window-dressing, in its current issue, "Today's Challenge" employs to best advantage an article on "The Crisis of Democracy". From the pen of Hans Zbinden, a Swiss citizen, who is advertised as "a distinguished representative of the oldest living democracy", it follows the frequently employed technique of concealing totalitarian propaganda behind a non-totalitarian front. Similar to earlier issues, "Today's Challenge" for November and December also contains a contribution by Philip Johnson, entitled "Inside War-Time Germany", presenting a most favorable picture of the Reich's internal conditions. Starting with the premise that "the American public is now thoroughly conditioned to believe nothing good of Germany and nothing evil of Great Britain regardless of truth", it eventually arrives at the conclusion that Hitler's War must necessarily end "in the destruction either of the German Nation or the British Empire. It may take fifty years."

The reprint of Auhagen's Town Meeting address sadly lacks the spice of critical audience reaction. As listeners all over the United States remember Auhagen was shown up conclusively during the discussion when he proposed to give to Hitler that which had been denied the Kaiser, to wit: *Mittel-Europa*. Obviously, the American Fellowship Forum is no forum in the American sense; for Dr. Auhagen omits all reference to the critical analysis of his statements by John Gunther, Maurice Hindus and others during the same broadcast.

HITLER'S DRIVE AGAINST DEMOCRACIES INTENSIFIED

During the Kaiser's War, German propaganda was much too crude to be effective; now, in Hitler's War, Nazi propaganda attempts to be super-subtle. Whereas it failed 25 years ago by proceeding too obviously toward its goal, now it tries to achieve its ends by cunning indirection.

An outstanding example of Dr. Goebbels' roundabout technique is the way he strives to discredit democracy. Carefully avoiding the tactics of the broad front attack of a quarter of a century ago which proved costly and futile, Third Reich propaganda, gunning for world democracy and all it stands for, concentrates its fire on World Jewry. In the same way in which the fight against Russia was carried on under the slogan of anti-Bolshevism until three months ago, so the present fight against the non-totalitarian powers proceeds under the battle cry of anti-Semitism.

These tactics of Herr Doktor Goebbels become ever clearer with each new publication of a leaflet, pamphlet or book aimed against Great Britain. Even now, with hostilities on the Westfront gradually warming up, very little

of the Reich's hate campaign is directed against France, Germany's *Erbfeind* (hereditary enemy). Hitler Youth, marching to such songs as "Victoriously We'll Smash the French" until a few months ago, now intones a new version of the 1914-17 "Hymn of Hate" aimed at Great Britain. Instead of *Gott Strafe England!* (God Punish England!), this time the refrain runs: *Wir fahren jetzt nach England* (Now we drive against England.)



Front Cover of Reich's Very Latest Propaganda Blast - "England So--And So" is Aimed at Great Britain as the most Suitable Target of Goebbels' World-Wide Anti-Democracy Campaign.

While many of the Doktor's pamphlets may be likened to light field-pieces in the war of propaganda, heavy artillery is brought up in the form of such books as "England So--And So" (illustration on this page). Although only a medium-sized volume, the preparation of "England So--And So" must have been very expensive in view of its excellent picture material. This publication is primarily made up of very striking rotogravure illustrations; in fact, there are 166 of them, interspersed with short but -- from Dr. Goebbels' point of view! -- very forceful captions.

The new propaganda release deals with latest developments, having been compiled after the outbreak of the war. The purpose of the publication is to furnish graphic proof that democracy is merely a sham. To this end, each photo of the collection either depicts the abject misery in which "the other half" of the English people lives, or attempts to show that hypocrisy is the life-blood of Democracy.

In every respect, "England So--And So" constitutes a most vicious follow-up of "Such Is England" (NRS--Nov. 30), its forerunner of four weeks ago. All of its illustrations, and the captions accompanying them, are conceived with the idea of discrediting democracy. Its front cover

bears the likeness of David Lloyd George (whom certain Reich circles still mistake as Germanophile) shaking hands with Leslie Hore-Belisha, doubly hated in Germany as Great Britain's Minister of War and as a man of partly "non-Aryan" ancestry. Superimposed in the foreground of the front cover is the picture of a typical, well-nourished and jovial English Jack Tar. The fact that this man in no way resembles the dream image of a sea-going Siegfried, is eagerly seized upon as a means of lampooning the British Navy.

"Such is English Democracy!"

A typical example of how Dr. Goebbels' latest propaganda wrinkle works is a picture showing the impressive, wrought-iron gate of an aristocratic English estate. In juxtaposition to it, a photo shows the most dismal London slums. The two pictures are entitled respectively, "Thus lives English aristocracy...and thus vegetate London workmen!" Main caption for both pictures is, significantly: "Such is English Democracy!"

In general, illustrations contained in this book are designed to launch insinuating observations. For example, one picture of Their British Majesties visiting the Roosevelts is captioned:

In the interest of England's entente policy, the British rulers not only traveled to Washington but even called at the very home of the Roosevelts (in Hyde Park, N. Y.) where, at the bidding of London, they stooped to hobnobbing.

In connection with King George's and Queen Elizabeth's trip to America, much is made of the fact that they crossed on board the "Empress of Australia". This vessel was originally the "von Tirpitz", which the Germans had to give

up as part of their war reparations. Herr Doktor Goebbels' hand-tooled caption gleefully observes that "the 'ex-Tirpitz' was the only ship of the entire British navy and marine that could be trusted to survive collisions with icebergs".

Another "inspired" legend is added to a candid camera shot of Lord Halifax and M. Daladier, walking along a corridor. Here the caption writer permits his imagination to roam in concocting the legend: "Halifax beseeching Daladier to sacrifice his (French soldiers for England)".

A number of pages are given over to prove that every statesman who ever put his trust in England has failed miserably. Among those singled out are King Feisal of Iraq, "who was later assassinated in Lausanne". Another picture shows Feisal's son, King Ghazi, "who fell victim to English agents". Other reproductions, suitably captioned, are of Chiang Kai-Shek, Emperor Haile

Selassie, Schuschnigg of Austria, Benes of Czechoslovakia, King Zog of Albania, and Col. Beck of Poland. Collectively, these pictures are headed: "He Who Believes in England..." -- leaving it to the reader to carry the thought to the end: "...finds himself let down".

Edward VIII Cited as Witness

A great many pages of the book are given over to the Duke of Windsor whom the Nazis regard as the outstanding British Germanophile. Edward is depicted as the real friend of the underdog; as a democrat at his best. As a result, English plutocracy dethroned him! It is very obvious that with the ex-Edward VIII pictures, Herr Doktor Goebbels wants to prove, once again, that democracy -- and English democracy in particular -- is mere window-dressing. Thus, Nazi propaganda seeks to undermine such sympathies as the average American may have for Great Britain as a "sister" democracy.

Er suchte Verständigung mit Deutschland



Ex-Edward VIII Conversing with Nazi Top-Men while Studying Housing Conditions in the Reich. Caption of this Picture, as it appears in "England So--And So", wistfully states: "He sought Understanding with Germany".

Among the Edward VII pictures prominently reproduced is one showing the ex-King during his visit to Germany in Spring, 1937, surrounded by Nazis in and out of uniform (illustration on page 4). Other captions read: "Edward VIII who was called the workmen's king...who was beloved of the workers... and who strove for understanding with Germany. Filled with democratic ideas, he believed that he could dare to marry an American woman, and for that he lost crown and country."

Now and then, the Goebbels office slips up badly. For example, there is the picture of young cadets of a British training ship who have just fetched their rations. Completely oblivious of the fact that identical organizations exist in Germany, the caption indignantly thunders: "Mere boys are pressed into Service by England!"

Appended to the book is a list of those Englishmen against whom the Reich's *Gott-Strafe-England!* spirit is especially directed. In its painstaking thoroughness, this roll call constitutes the most comprehensive "Roster of Hate" to date.

NAILING ANOTHER ONE!

"World Service", one of Herr Doktor Goebbels' transatlantic tentacles (NRS--Aug. 3), in its issue of October 1st published the following "news" item:



World-Service

The "World Service" bulletin is published in the English, French, German, Italian, Japanese, Spanish, and Swedish languages. It is a weekly publication of the German Propaganda Ministry. The bulletin is sent to all countries and is read by millions of people. It is a valuable source of information for all who are interested in the progress of the German war effort.

Subscription price: 10 marks per annum in advance.	Single copies: 1 mark.	Advertisements: 10 marks per line per week.
Orders may be sent to the German Propaganda Ministry, Berlin.		

8. Jewish Bankers want to bring U.S.A. into the War.

New York, Sept. 16. Jewry is straining every nerve to prepare for America the same fate that has overtaken England and France. Norman Thomas, the president of the Socialist Party of the U.S.A. warned his listeners against any alteration of the Neutrality Laws at a meeting in New York on September 16th.

He declared that a great danger for America consisted in the fact that the Jewish bankers of Wall Street have have from the beginning influenced the appointment of government officials in important war industries to favour the entry of America into the war.

Thomas asked his listeners to bring this immediately to the notice of their Congressmen. (World Service)

Norman Thomas
300 EAST 10th STREET
NEW YORK CITY

November 20, 1939.

Mr. Walter Lyons,
NRS RESEARCH SERVICE, INC.,
7046 Hollywood Boulevard,
Los Angeles,
California.

Dear Mr. Lyons:

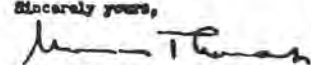
First let me thank you for sending me the quotation from the German propaganda publication *World Service*. I had been told that some German propaganda service over the radio and in print had made some allusion to me but no one seemed to know what it was, so I am grateful to see it in the form in which you sent it to me.

I cannot tell to what of many speeches the particular statement dated New York, September 16th refers. As you probably know, I was opposed to lifting the embargo for reasons which I gave at length in speeches and which you can find even more fully set forth in a book which I wrote with Barbara Wolfe entitled *Keep America out of War & Progress* (Stokes).

In several speeches I criticized the Administration because so many of the members of the War Industries Board were connected directly or indirectly with the House of Morgan. It goes without saying that I never called the House of Morgan Jewish Bankers and that I never referred in any way to Jewish bankers. For one thing there are very few Jewish bankers in America and their influence is inconsiderable. For another thing I am wholly opposed to all racial references.

Finally may I say that in every speech without exception I make it an invariable rule to attack Nazis for its many crimes including its guilt for precipitating the present war.

If you have facilities for making public this position of mine I shall be grateful to you.

Sincerely yours,

Norman Thomas

WTL

This item proved to be "news" especially to Mr. Norman Thomas, as his letter to NRS, reproduced at the right, clearly indicates,

From the desk of

4/2/40

Dear

The New York Times of last Sunday carried a story from Washington with the following lead: "American officials are preparing a complete report on German propaganda as it refers to the U. S. They have been carefully gathering data since the European War began in September".

Someone told me that he heard a news broadcast a few days ago stating the same thing but asserting that the investigation is conducted by the F.B.I.

If this is so and if you are in a position to say "aye, yes or no" please let me know as I believe we could supply some important facts.

Called [redacted] on phone

and at direction of [redacted]

told him there was nothing

Special but that we are not

anything they had [redacted]

62-

JUN 28 1940

AMERICAN OFFSET PRINTERS

1240 SOUTH MAIN STREET, LOS ANGELES

RICHMOND 6375

Director, FBI

September 6, 1947

SAC, Los Angeles

**AMERICANISM EDUCATIONAL LEAGUE
Los Angeles, California
INFORMATION CONCERNING**

For information purposes, there is enclosed herewith a brochure put out by the AMERICANISM EDUCATIONAL LEAGUE, incorporated under the laws of California at Los Angeles, which describes the purposes and program of this group and lists those individuals connected with it.

It is noted that its purported purpose is to combat Communism and that one of the individuals most actively concerned with the group is the Executive Director, JOHN R. LECHNER, M.A., LL.D., concerning whom the Bureau's files will reflect some information.

62-1616
Enc.

b7c

BY

62-1616-29



62-1616*

X

YOUNG G. O. P. MEETING
Dr. John Leisher, executive director of the Americanism Educational League, will speak on Communism tomorrow night at 8:15 at the monthly meeting of the Wilshire Young Republicans, according to announcement by Robert E. Scott, president of the group. The meeting will be held at the Wilshire Chamber of Commerce, 3636 Wilshire boulevard.

ALL
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LOS ANGELES HERALD & EXPRESS
DATED

NOV 19 1947



62-1616-30
FEDERAL BUREAU OF INVESTIGATION U. S. DEPARTMENT OF JUSTICE
NOV 21 1947
LOS ANGELES FIELD OFFICE
ROUTED TO

SAC

May 5, 1949.

PATRICK HENRY FOUNDATION
Miscellaneous-Info Concerning.

I attended the monthly Downtown Luncheon of the Princeton Club of Southern California at the Clark Hotel on this date, at which JOHN R. LECHNER was the after-lunch speaker. He was introduced as JOHN R. LECHNER, M.A., LL.D., President of the University of Pennsylvania Alumni Society of So. Calif. and Executive Director of the Americanism Educational League. Title of his talk was "Is Freedom Secure in America?"

LECHNER did not arrive until the lunch was almost over and apologized for having gotten his dates crossed up. He appeared unprepared in the way of an outline or notes for his talk and at times got away from the announced theme of his talk. However his talk was as heretofore anti-communist in nature. He decried the drift toward State Socialism in the U. S. which he said was the ultimate goal of the CP. He praised the HOOVER COMMISSION REPORT as a remarkable work which the American people should demand be put into effect. He thinks war with the Soviet Union is just about inevitable. He decried the number of people in California and the United States who seem to be demanding economic security of the Government without working for their own security themselves. He says the State Department has been letting foreign agents into the country and admits it does not know where half of them are today. He thinks the CP and its agents are a definite menace to the U. S. and that we will pay a heavy price for coddling them if and when hostilities with Russia are commenced. He claimed he had been studying the communist goal to sovietize America for 25 years. He quoted General MARK CLARK as telling him that when CLARK was military governor of Austria, every message or communication of any type going in or out of CLARK'S headquarters had to first be cleared through the Commissar of Secret Police of Russia, which CLARK regarded as a disgrace to the American people. He, LECHNER, felt that the U.S. today is definitely at a crisis.

LECHNER answered a few questions from some of those in attendance after he had concluded his talk. Most of these present seemed to be somewhat impressed by his talk. In answer to a question as to what people and organizations of a patriotic nature could do in the way of fighting the evils of foreign ideologies, LECHNER made a number of suggestions, one of which was that they could contribute both moral and financial support to such organizations as his own, namely, the Americanism Educational League, and one that is just recently organized called ~~XXXXXX~~ PATRICK HENRY FOUNDATION, headquarters of which is located at 838 So. Grand Ave., Los Angeles. He did not elaborate

62-1616

62-1616-49
FBI - LOS ANGELES
MAY 6 1949

on the officers, sponsors, or other individuals behind the Foundation, but indicated it is an educational service purpose of which is to carry the fight for liberty to the American people. He urged moral and financial support of the organization, and happened to have in his brief case a pad of blank forms for becoming a member and contributor to the organization. No one present filled them out so far as could be observed.

Above is being made a matter of record for reference purposes in event the PATRICK HENRY FOUNDATION comes to our attention at some time in the future.

PATRICK HENRY FOUNDATION

"Give me Liberty or give me Death"



DATE

I BELIEVE in the great moral and spiritual heritage of America as embodied in our institutions of freedom, and I oppose all subversive movements which seek to impair or destroy American liberty. I wish to become a member of the PATRICK HENRY FOUNDATION, and will subscribe annually to the sum of \$.....

Name.....

Address.....

City.....Telephone.....

PATRICK HENRY FOUNDATION
838 South Grand Avenue
Los Angeles 14, California. VA 7580

The Patrick Henry Foundation was incorporated in California, as a National Educational Institution, to carry the fight for American Liberty into every important community of the nation.

(Contributions are deductible in computing income tax. Subscribers may cancel annual subscription by written notification to local chapter.)

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC

DATE:

FROM : SA [REDACTED] b7c

July 20, 1949

SUBJECT: B'NAI BRITH ORGANIZATION;
IS - C

Reference is made to a newspaper article contained in LA File 100-15732B-1467 in which it is stated that Hollywood's new cinema Lodge was formed by a group of entertainment notables headed by producer-director ALBERT S. ROGELL; that the Lodge is an adjunct of the national B'Nai Brith Organisation, and was formed to combat inroads of Communism and to propagate for principles of Americanism.

On July 12, 1949, Rabbi MAX J. MERRITT, Executive Director, Los Angeles Chapter, American Jewish League Against Communism, [REDACTED]

[REDACTED] b7c

[REDACTED] b7c

[REDACTED]

62-1616 -
cc-100-15732 (Motion Pict. Ind.)

[REDACTED] b7c

700 10.3

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FEDERAL BUREAU OF INVESTIGATION		
U. S. DEPARTMENT OF JUSTICE		
JUL 20 1949		
LOS ANGELES FIELD OFFICE		FILE
ROUTED TO		

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC

DATE: 8/23/49

FROM :

SA [REDACTED] b7C

SUBJECT:

ANTI-DEFAMATION-LEAGUE
Work Shop and Race Relations
INTERNAL SECURITY--C

On June 14, 1949, [REDACTED] ghost writer
for Upton Close, newspaper columnist, 2143 Thoreau, Pleasant
4-2018, business Post Office Box 270, Hollywood 28, California,
telephoned the following:

[REDACTED] b7C b7D

[REDACTED]

[REDACTED]

[REDACTED] b7C

100-0

62-1616-53
FBI - LOS ANGELES
AUG 23 1949
b7C

**Mrs. Anna Roosevelt
to Speak on Fight
for Civil Rights**



MRS. ANNA ROOSEVELT

the guest speaker at the second annual luncheon of the ADL Workshop in the Hollywood Roosevelt Hotel today, Friday, Sept. 16. She will speak on women's role in working for the achievement of full civil rights for all Americans.

Another feature of the luncheon will be the reading of Chaplain Roland E. Gittelsohn's two films, sermon by the Warner Bros. screen star, Ronald Reagan.

The program opens at 10 a. m. in the Aviation room of the hotel where the guests will listen to Abby Charnow, district ADL supervisor, and participate in a workshop on programming. The afternoon session will bring to the women of this area the ADL plans for 1949-1950, with Milton A. Bend, regional director, conducting this session. The program will conclude with the presentation of the new ADL 16mm sound film, "Your Neighbor Celebrates the Jewish Holidays."

Reservations can be made through the ADL chairman of the respective chapters or by calling the ADL office, DU 6-2311. Hyman H. Haves, executive director.

Biasi Birch Messenger
September 16, 1949

62-1616 **b7C**

62-1616-54
FEDERAL BUREAU OF INVESTIGATION
U. S. DEPARTMENT OF JUSTICE
SEP 26 1949
LOS ANGELES, CALIF.
ROUTED TO

b7C

Bigot Loses Libel Suit Against ADL

The local anti-Semitic arm of the Williams Intelligence Bureau and former Upton Clarke associate, Robert H. Williams, lost his libel suits against the Anti-Defamation League and Representative Adolph Sabath (D-Ill.) thrown out of court as a result of summary rulings handed down by Judge Matthew F. McGuire, Washington, D. C. District Court.

First, Judge McGuire threw out of court a \$50,000 declaratory judgment against Cong. Sabath ruling that a statement made in the Congressional Record is libelous.

In the suit, Williams contended he was defamed by Sabath in an "extension of remarks," which appeared in the Congressional Record Aug. 15, 1947. Sabath wrote Williams had been in the "weather and air" intelligence of the Army and was not investigating subversive activity. Williams called the statement libelous.

In granting summary judgment on motion of Sabath's attorney, Milton E. Baldinger, Judge McGuire wrote a three-word opinion: "Privilege - absolute - Congressional." Williams argued that since the statement in issue was never spoken on the floor, but appeared in the Record several weeks after Congress adjourned, the immunity against libel adhering to Sabath as a Representative was lost. Judge McGuire also granted summary judgment in a second count charging \$50,000 libel to a second defendant in the suit, the Anti-Defamation League of B'nai B'rith. Williams accused the organization of defaming him in its book, "Anti-Semitism in the United States in 1947," when it said he "expressed unfriendly sentiments" and was not a member of the Military Intelligence Reserve.

On this point, Judge McGuire cited an earlier court decision that organizations have a constitutional privilege against libel actions when making statements without malice and in protection of their own rights and interests.

The B'nai B'rith was represented by Atty. Harry Wender and Henry G. Fischer.

*B'nai B'rith
messenger
1-20-50*

pp. 1 + 14 col. 3 + 4

62-1616

b7c


62-1616-17
FBI - FOR AMERICAN
JAN 27 1950

Office Memorandum • UNITED STATES GOVERNMENT

TO : SAC, Los Angeles

DATE: June 2, 1949

FROM : SAC, San Francisco

SUBJECT: 
Anti-Defamation League
INFORMATION CONCERNING

log in lieu

62-0-19281
62-0-19298

Reurmemo 5/31/49.

Indices this office re subject and ANTI-DEFAMATION LEAGUE
negative.

RUC.

**ALL
b7c**


62-0

62-1616-66

62-0-19298A

FBI - LOS ANGELES
JUN 6 1949

meagher
c



TRUE COPY

First Congregational Church
of Los Angeles

535 South Hoover St.
Los Angeles

April 10, 1951

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

Dear Mr. Hoover:

Last Sunday night, I gave an address at our Sunday Evening Club on the book, BLUE PRINT FOR WORLD CONQUEST. At the conclusion of the address, during the question period, someone stated in the open meeting that when information is turned over to the FBI it has a way of leaking promptly to the Anti-Defamation League.

This would not have made an impression upon me except I have heard it before. I thought you would like to know this report is being circulated. I feel confident that there is no element of truth in it, but in view of the feeling in the country, both pro-Semitic and anti-Semitic, the allegation is especially unfortunate.

I thought I ought to write and pass this word on to you for what it is worth.

We are still looking for a leader of our Freedom Forum and have under consideration a couple of your former operators-- one of them we may secure.

Remember your promise to let me know if you are coming this way so that we can have a visit.

Sincerely yours,

[Redacted signature]

b7c

62-1616-80


SEARCHED	INDEXED
SERIALIZED	FILED
APR 13 1951	
FBI - LOS ANGELES	

TRUE COPY

First Congregational Church

525 South Hoover St.
Los Angeles 17, 1951

April 10, 1951

 b7c
Your letter dated April 10, 1951, together with enclosure, has been received and I did want to write a note to let you know how much I appreciate your interest in calling my attention to the matters set forth in your communication.

Any rumor that information in the files of the FBI is available to the organization you mentioned or any other source unauthorized to receive it is absolutely false and without foundation in fact. I wish to point out that our files are confidential and available for official use only. This is in accordance with a policy of long standing established for the FBI. It is unfortunate that allegations and rumors of the type you mentioned spread and I would appreciate it if you would make available any additional information in your possession concerning the matter and if possible identify the source in order that steps might be taken to clarify the situation. Consider this a copy of your letter to the FBI.

You can perform a real service to us if similar situations arise by pointing out that such allegations are absolutely contrary to facts.

I still have in mind your recent correspondence concerning the Freedom Forum and hope that in the near future you will find a man with requirements necessary for the position as head of it. I also want to assure you that I have not forgotten the possibility of a visit with you but with the increasing burdens with which all of us in the FBI are faced today, there is small hope of my making any definite plans.

Sincerely yours,

cc - Los Angeles, with copy of incoming.

62-1616-81

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Letter To Rev. Fifield From A.D.L. Demanding Apology For Circulating Canard

July 18, 1951

Rev. James W. Fifield
First Congregational Church
Los Angeles, California

On June 2, during the course of your regular broadcast over station
KABC, Los Angeles, you were asked the following question:

"Is it a matter of historical record that Benjamin Franklin
denounced the Jews in an address before the Constitutional
Convention in Philadelphia in 1787?"

Your reply was simply, "Yes."

I was terribly shocked to learn that a minister of your repute would
give credence and respectability to a calculated canard which was
characterized by the Saturday Evening Post as "a stupid lie."

For nearly fifteen years a publication, purporting to be a speech by
Benjamin Franklin at the Constitutional Convention, has been cir-
culating in the United States, invariably by hand or through the
mails, and always at the instigation of the lunatic fringe of Amer-
ican hate-mongers.

Before World War II, this story you repeated received extensive
circulation from pro-Nazi propagandists. Since the end of hostili-
ties, its circulation has been largely confined to the Gerald L. K.
Smith group.

But from 1938 until now, this speech, allegedly made by Franklin,
urging his fellow delegates to exclude the Jews from the new coun-
try, has been branded as a complete, bare-faced forgery which, of
course, it is.

Anyone professing a familiarity with America and its history would
know, from the most cursory examination of the public record of
Benjamin Franklin, that this speech could not be genuine.

In addition, however, any commentator or radio speaker, wishing
to discover the truth or falsehood of a vicious slander before pub-
licly endorsing it, could have checked with any number of sources,
some of which are enclosed.

The "Saturday Evening Post", March 11, 1939, refers to the authors
of the story you endorsed as "clumsy forgers" and the Franklin
"denunciation" itself as "a stupid lie." The "Post" also refers to
the Franklin Institute's characterization of those circulating the
forgery as "engaged in presumably counterfeiting a good man's
language for furthering their hellish desire to fan the flames of
racial hatred."

California Jewish Voice
July 20, 1951
Pg. 3, Col. 1

62-1616-90

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You will note that the News Bulletin of the Benjamin Franklin Institute for August, 1938, denies possession of the "diary" and brands the whole story a "fake."

Also enclosed is a reprint of an article in "Liberty", for July 28, 1939, entitled "Benjamin Franklin and the Jews, a Lie Smashed," subtitled, "An Investigation of One of those Cruel Tales that Anti-Semites like to Whisper."

From the foregoing, I am sure you will agree that a full and complete apology and retraction are in order, for this gratuitous lending of the power of your name and organization to this perpetuation of a monstrous and dangerous lie.

Yours very truly,
L. B. BENJAMIN
 Los Angeles Member,
 National ADL Commission

Justice Meier Steinbrink

California Jewish Voice
 July 20, 1951
 P. 3, Col. 1

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ADL ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

Pacific Southwest Regional Office • 2511 Wilshire Blvd. • Los Angeles 5, Cal. • DUnkirk 8-2321

ADL COMMITTEE REPORT

November 15th has come and gone without the cataclysmic events predicted by Wesley Swift. But the "Reverend's" following doesn't seem upset at the failure of his predictions. Between 150-200 of embittered faithful continue to show up every Friday night to listen to Swift call for a return to Christian Nationalism, the election of General MacArthur, "the removal of that Hungarian Jewess, Anna Rosenberg," etc., etc.

Publications Note: C. Leon De Aryan, publisher of San Diego's "The Broom," over the years one of the vilest of the anti-Semitic sheets, has added Tito, General de Gaulle, Winston Churchill, and Pope Pius XII to his roster of secret Jewish conspirators. Alone among the anti-Semites, De Aryan attacks MacArthur as "a tool of Bernard Baruch."

Police and postal officials in the Glendale-Burbank area are anxiously waiting for John A. Millsap to come to General Delivery and pick up his mail. Millsap, previously judged insane, escaped from the State Mental Hospital at Camarillo two years ago and has been spending his time since by writing threatening anti-Semitic letters to people in California. Cooperating with police and the United States Secret Service (Millsap has also threatened the President), ADL succeeded in tracking him to the Glendale post office, where it is expected that he will be shortly apprehended.

Bob Munger, who will be remembered for his part in an anti-Semitic incident at Los Angeles City College a year ago, when he boasted about his affiliation with Wesley Swift, has turned up on the Pepperdine College campus as national chairman of "College Students for MacArthur." Munger's organization, just to make the picture complete, shares a post office box with two well-known women's hate groups.

Rev. James W. Fifield has begun, at his "Freedom Clubs" a series of discussions on the Jew. Sample subjects: "The Jew in Banking," "The Jew in Business," etc.

11/27/51

61-1616-1W

Troublemakers Scans Racial, Religious Bigotry

IT IS THEY—the breed-ers of hate—who create friction and disharmony among us; who encourage suspicion of our fellow citizens; who set group against group within the nation.

It is they who play the game of our enemies, sabotaging our unity from within and feeding those abroad who make use of every fault of democracy to attempt to divide us from the free world which is our ally.

Documenting this charge, in terrifying detail, "The Troublemakers," just published by Doubleday and Company, is the Anti-Defamation League of B'nai B'rith's annual study of racial and religious bigotry in the United States.

The authors, Benjamin R. Epstein and Arnold Forster, base the book on year-round investigative reports made by

the league's 23 regional offices. Superior Judge David Coleman is chairman of the Pacific Southwest regional executive committee, and Los Angeles incidents and individuals are cited in the book.

The survey covers specific instances of persecution of Jews, Catholics, Negroes and other groups and persons; examples, say the authors, of a "major menace" to American solidarity in a time of national emergency. Every such instance, the authors point out, can be, and usually is, seized upon by the enemies of America and used for their own ends.

The book calls upon loyal Americans to oppose such activities by translating into action "a sense of decency and fair play, an enlightened self-interest, and a sense of patriotism and good citizenship."

5/25/52

LOS ANGELES EXAMINER

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**Schechter Named To
ADLeague Position**

Appointment of Harvey B. Schechter, sociologist and journalist, to the staff of the Pacific Southwest Regional Office, Anti-Defamation League of B'nai B'rith, was announced here by Judge Stanley Mosk, president of the League's Regional Advisory Board.

Schechter succeeds Frank S. Mankiewicz who resigned to enter UC School of Law.

Schechter is active in the Boy's Rights Community Service Organization and in the Los Angeles County Democratic circles.

B'nai B'rith Messenger
 Nov 28, 1952
 Page 13 col 5

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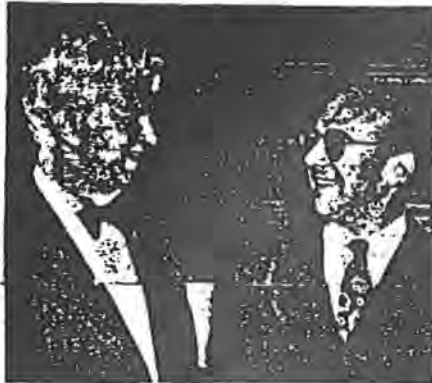
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OCTOBER 1948

the ADL bulletin

PUBLISHED BY THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH



A FREEDOM PAMPHLET discussing education in human relations is being written for ADL by Dr. William H. Kilpatrick of Columbia University, shown discussing the project with Benjamin R. Epstein, ADL national director, at a recent meeting in New York.

NO U.S. SHOWINGS OF 'OLIVER TWIST' MOVIE

Outcome of recent discussions between ADL and U. S. representatives of J. Arthur Rank is that the British-made motion picture, "Oliver Twist," will not be released for showings to American theatre-goers for at least a year. Perhaps longer.

The film's characterization of Fagin—Albert Deutsch, columnist for the *New York Star* called it "the worst caricature of a Jew ever to be depicted in an English-speaking movie" — has compelled the Rank organization, producers of the film,

to cancel American bookings 'because of its anti-Semitic overtones.

The production represents a heavy investment — almost \$2,000,000, and it is understood that Mr. Rank and his associates are dependent upon revenue from U. S. showings to make it a profitable venture.

When "Oliver Twist" is finally released here—if at all—it will probably be a revised version of the present film, with objectionable sequences eliminated.

• Controversy over the film began as far back as 1947 when a layout of "still" pictures was reprinted in the *New York Times*. Included was a portrait of Fagin. His make-up was based on the original Cruikshank sketches which illustrated the Charles Dickens' novel, depicting him as a shabby, hook-nosed, long-bearded malefactor.

Rank's American representatives were apprised by ADL of the inherent danger

Continued on page 6

BIGOTS ORGANIZE BOOK CLUB TO DISTRIBUTE HATE VOLUMES

The fraternity of anti-Semites has recently revived the book club method—second such venture since 1944—as a front for disseminating its propaganda in the form of "truth revealing" volumes.

Assuming the supplicant and disarming title of "The Poor Richard's Book Club of America," this new outfit pledges itself to perpetuate the spirit of Benjamin Franklin's *Poor Richard's Almanac* as the "proper vehicle for conveying instructions to the common people." The club operates from headquarters in New York City.

What this outfit considers "the proper vehicle" may be gleaned from some of the free books it offers as an incentive to prospective members.

These include *America—Which Way*

by John Howland Snow, apologist for the convicted traitor, Tyler Kent; *Management in Human Relations in Industry*, edited by Paul Anderson, defender of the Canadian anti-Semite, Nor-

Continued on page 7

CATHOLICS HIT CENSOR'S BIGOTRY

Prominent Catholic churchmen, including Francis Cardinal Spellman of New York, denounced the reasoning and statements given by the ecclesiastical member of the Spanish film censorship board which banned "Gentleman's Agreement" in Spain.

Rejecting the film, presumably on moral grounds, the Spanish censor said, among other things, that while

it was a Christian duty to "stimulate love among individuals, societies, nations and peoples," this should not extend to Jews.

His statement was termed "the most shocking expression of anti-Semitism since the death of Hitler," in a formal resolution voted by ADL's professional staff at its recent meeting in Atlantic City.

SEMINARY OPERATED BY ANTI-SEMITE GETS VA FUNDS

Taxpayers' funds are being spent in Ohio to help support a theological seminary whose dean and teaching staff emphasize the Anglo-Saxon brand of anti-Semitism.

Dayton Theological Seminary, organized last year by the Rev. Millard Joseph Flenner after he was ousted from the

Evangelical and Reformed Church for insubordination, assumes the dignity of an educational institution. But—

It confers "quickie" degrees on divinity students.

Its teachings have been labeled "poppycok" by prominent Protestant educators and seminarians.

Continued on page 7

OFFICERS: JUSTICE MEIER STEINBERG, *Chairman*; HERBERT H. LEHMAN, PHILIP W. HARRISMAN, BARNEY BALABAN, A. C. HORN, DONALD OBERDORFER and CHARLES W. MORAN, *Hon. Vice-Chairmen*; MAX J. SCHNEIDER, A. G. BALLENGER and I. B. BENJAMIN, *Vice-Chairmen*; RICHARD E. GUTTADY, *Executive Vice-Chairman*; JACOB ALSON, *Treasurer*; EDMUND WATERMAN, *Chairman, Advisory Council*; BENJAMIN R. EPSTEIN, *National Director*.

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Vol. 5, No. 7

Oct. '48

FIGHT 'RELEASED TIME' IN NEW YORK COURTS

A petition in New York State Supreme Court to ban "released time" in New York City is being supported by ADL and other member agencies of NCRAC.

Although the U. S. Supreme Court, in the recent *Vashti McCollum* case, outlawed the use of public buildings for sectarian training during school hours, New York City officials argue that this decision does not apply in their case.

Under the plan inaugurated by New York City's Board of Education, 110,000 elementary pupils are attending classes in religious instruction during school hours—although not in school buildings.

The complainants, Tessim Zorach and Mrs. Esta Gluck, maintain that the city, nevertheless, is violating the constitutional principle of church-state separation.

A similar action in Albany has been brought by the Freethinkers Association against the New York City Board of Education and the State Department of Education.

COMMENT:

By BENJAMIN R. EPSTEIN
National Director

NEW TWISTS ON OLIVER

THE announcement by representatives of J. Arthur Rank, Britain's leading cinema magnate, that his production of "Oliver Twist" will not be exhibited to American audiences—at least, not for many months—has produced several twists of its own. Most tortuous is the charge being leveled at those groups which condemned the movie as socially harmful and definitely a stimulant for anti-Semitic feeling. The objectors are now the objected to; they're accused of having dirtied their liberal principles by wallowing in the mud of censorship.

ADL, in particular, is being hoisted into the docket. Probably because it was the League which, on invitation from the Rank organization, reviewed the film at a private screening and promptly turned thumbs down on the vulgar portrayal of the villain, Fagin. This, seemingly, has magnified the impression that ADL pointed a dictatorial finger at Mr. Rank and commanded: "No you don't!"

The allegation does not fit the facts. ADL did not attempt to exercise censorship. ADL did not tell Mr. Rank he must not show "Oliver Twist" in America. ADL did not sell short its ideology for the sake of expediency. Therefore, we take sharp issue with the misrepresentations—such as the *Boston Herald*, which lunged at us with a biting editorial thrust—who hug to themselves the Bill of Rights and shout: "Hal! You're always preaching this document, but look how you're violating it."

ADL IS OPPOSED to censorship. We've said so more than once. Examine the record. Meanwhile, let's not ignore the fact that ADL has a purpose for its being. It is an organization dedicated to fight against anti-Semitism and to further better human relations. Therefore, it is the duty of ADL to shoulder its weight against whatever element or force arises to impede the forward progress of better understanding among men.

Thus—

We oppose the rabble-rousers, the Gerald Smiths and the Merwin Harts; we condemn the hate-outfits, the Klans and the phony mothers' groups; we attack the poison-press, the X-Rays and the *Destinys*; we protest the existence of discriminatory bias, in housing, employment, education and wherever else it is found.

And, by the same reasoning, we object to the use of public media, such as motion pictures, when they are guilty, intentionally or not, of adding fuel to the flames of bigotry.

Hence, we criticized "Oliver Twist." We told its producers that the characterization of Fagin would certainly help perpetuate the evil stereotype of the Jew as conceived by the unspeakable Streicher and other Nazis. In this light, we considered the picture bad. Very bad. And we said so, privately, to Mr. Rank's representatives.

PERHAPS THE MOST absurd defense of "Oliver Twist" in its present form is the purist's wail that any change in the physical make-up of Fagin would be "tampering with the classics." Holier-than-thou, indeed! Would the movies dare to portray the obscenities of a Boccaccio? The motion picture industry itself supports a voluntary censorship code which prevents the glamorizing of crime or other anti-social acts. Quite properly, too.

ADL's action in the "Oliver Twist" controversy cannot, in fairness, be judged as censorship. It was, rather, a logical and legitimate expression of concern.

The *Boston Herald*, in its daily editorial columns, protests whatever its editors may dislike, as is its right. Again, the Legion of Decency registers its condemnation of books and films it believes offensive, and that is its right. ADL, in opposing "Oliver Twist," has voiced its objection to the propagandizing of a vicious stereotype.

And that is our right.

WORLD COUNCIL URGES PULPITS FIGHT BIGOTRY

The massive white walls of the 15th century *Nieuwe Kerke* in Amsterdam, Holland, last month echoed these quietly-spoken words by the Rt. Rev. Angus Dun, Protestant Episcopal Bishop of Washington, D. C.:



"We must acknowledge, in all humility, that too often we have failed to manifest Christian love toward our Jewish neighbors, or even a resolute will for common social justice.

"We have failed to fight with all our strength the age-old disorder of man which anti-Semitism represents."

ROSENBLUM With these and equally blunt phrases did the world's leading Protestant and Orthodox churchmen and lay leaders, meeting in Amsterdam for the First Assembly of the World Council of Churches, openly describe their failings and negligence in the face of increasing anti-Jewish sentiment.

"We cannot forget," said Bishop Dun, "that we meet in a land from which 110,000 Jews were taken to their murder. Nor can we forget that we meet only five years after the extermination of six million Jews."

His report, delivered at a special session devoted to "The Christian Approach to the Jews," specifically acknowledged a long-standing source of discontent in Christian-Jewish relationships—"that the Churches in the past have helped foster an image of the Jews as the sole enemies of Christ, which has contributed to anti-Semitism in the secular world."

• This tacit disapproval of several aspects of Christian teaching—particularly the Crucifixion story—was probably influenced by the results of an International Emergency Conference to Combat Anti-Semitism held in August, 1947, at Seelersberg, Switzerland. At that time, 50 lay and clergy delegates, including Roman Catholic representatives, urged the churches "to avoid presenting the 'Passion' in such a way as to place the odium for the Crucifixion on Jews." The conference also expressed the conviction that "anti-Semitism is basically a Christian problem."

Rabbi William F. Rosenblum of New York, ADL board member and president of the Synagogue Council of America, who attended the Seelersberg meeting, incorporated its Declaration of Christian Principles in a letter to the World Council Assembly, urging that the same precepts

be adopted at Amsterdam. In this he was supported by Bishop G. Bromley Oxnam, head of the New York Methodist diocese and a newly-elected co-president of the World Council.

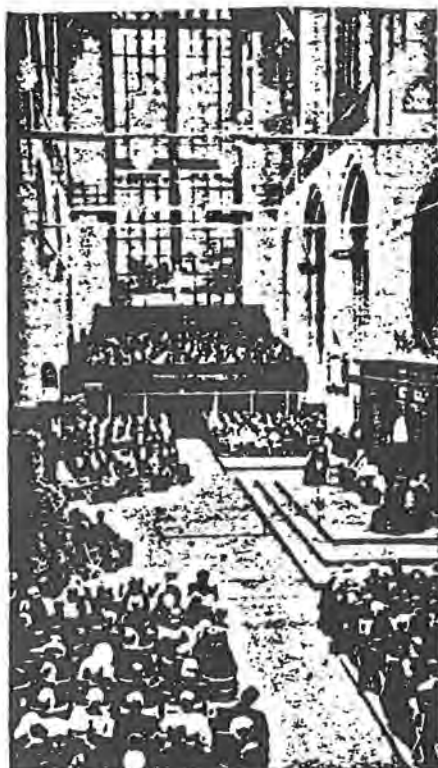
• The Assembly did not commit itself to the clear-cut specifics outlined at Seelersberg. However, among its recommendations for better Christian-Jewish harmony, were requests that all member churches—

1—Denounce anti-Semitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of Christian faith.

2—Encourage their peoples to seek for brotherly contact and understanding of their Jewish neighbors, and

3—Cooperate with agencies combating misunderstanding and prejudice.

Included in the Assembly's recommendations — and hardly acceptable to Jewish religionists—was a call for increased Protestant evangelism among



FIRST ASSEMBLY of World Council of Churches shown during a session in historic *Nieuwe Kerke*, Amsterdam. Protestant and Orthodox church and lay leaders here urged a special program to fight anti-Semitism.

Jews. But, here also the Assembly warned, "the Churches should scrupulously avoid all unworthy pressures and inducements in their mission work among the Jews."

1948 SURVEY OF ANTI-SEMITISM TO INCLUDE ELMO ROPER REPORT

ADL's 1948 survey of anti-Semitism in the United States, now in the preliminary stages of preparation, will present the most exhaustive study of the subject ever attempted by the League.

Supplementing the geographic breakdowns utilized in previous reports, Arnold Forster, director of ADL's Civil Rights Division, is introducing a topical survey which will better analyze the pattern and trends of anti-Semitism.

An added feature of the coming report will be a specially-prepared "attitude survey" by Elmo Roper, noted public opinion analyst. Mr. Roper will assess, by scientific evaluation, the differences between what Americans think and what

they say and do, in their relationships with Jews.

The survey also will present, for the first time, an analysis of the discriminatory barriers which confront professional men who seek state licenses to engage in their vocations.

Directing this year's survey is Dr. Ruth G. Weintraub, associate professor of political science at Hunter College. Dr. Weintraub is the author of "Government Corporations and State Law" and many articles in the field of housing and veterans' problems. She has engaged in field work and research on minority problems and has directed surveys for the New York City Mayor's Committee on Unity.

LONDON
ONE recent Sunday evening I stood in Hyde Park, London's open-air forum, to watch a demonstration staged by fascist supporters of Sir Oswald Mosley. War years of incarceration have not dimmed Sir Oswald's ambition to become the British counterpart of Hitler.

The crowd was heavy. It looked on sullenly when Duke Pile mounted the speaker's rostrum. Duke is a raucous

In less than five minutes the angry mper of the crowd burst into a violent surge toward the flimsy speaker's stand. Pile hastily turned tail; he was chased into an underground station, escaping with his skin intact by conveniently collapsing into the arms of several policemen.

• This incident typifies the hostility with which Mosley's ideology is received by

Mosley's meetings. The Stoke Newington Borough Council described as "deplorable" a situation in which policemen were unavailable for duty at a road crossing dangerous to children while 1,000 bobbies massed to keep order for Mosley.

Again, when Mosley speakers began open-air meetings in Brixton, a London suburb, hundreds of local residents marched in protest to interview their Member of Parliament.



THEY DON'T WANT MOSLEY

most Britons. They aren't swallowing any fascist fancies as an antidote to their austerity diet. At Brighton, a popular seaside resort with a large Jewish population, the Mosley organizers sent down from London to give the district "special treatment," were chased out bodily before they could get their bags unpacked.

In England, today, Mosley's Union Movement is, in fact, an effete force. Only a few hundred turned out for his May Day rally. Mosley also suffers from a lack of political influence. If there is any binding factor which keeps his group in gear—it's money. He has plenty of funds to work with.

The Movement's lack of internal cohesion was demonstrated when 32-year-old Michael McLean quit in anger as organizer for the Midlands district. This defection was noteworthy, since McLean had served the Mosley cause for 16 years. In his bitterness, McLean blew the whistle, publicly characterizing the Movement as "nothing more than a gangster organization."

"I am confronted with the positive fact that anti-Semitism is its principal weapon," said McLean. "It is the only weapon capable of creating the sort of organization that Mosley and his henchmen need."

• British organizations, particularly trade unions, are constantly asking the Government to ban all fascist activity. The South Wales miners, at their annual conference, unanimously called for such a ban. The important Shop Steward's Council of the London Furnishing Trade protested to the Home Secretary because of the heavy police protection given to

Yet, while the citizenry thus demonstrates its opposition to Mosley, the Government remains strangely unmoved. The sum of its efforts total little more than meaningless pronouncements. Recently the Home Secretary, Chuter Ede, shunted off a delegation from the National Council for Civil Liberties with the statement that he felt sure everything possible was being done to check the spread of race hatred.

There are dissident elements in the Labor Party who do not accept this lip service. At the Laborites' annual conference, so strong was the demand for banning groups which promote racial or religious strife that Harold Laski had to apologize for the Executive Committee with a promise that fascism in Britain would be closely watched.

• Britons have since raised the question, "How closely?" There is, as an example, the incident of the *Deutsches Flugblatt*. This was a German-language newspaper published by Mosley and distributed in—of all places!—the British zone in Germany. The first issue carried

personality, a bitter anti-Semite high up in the Mosley hierarchy.

He was primed for a lengthy speech—but he never finished his first sentence. Barely had he begun when the audience mobilized its antagonism. Their tumultuous shouting — "Send Mosley back to prison!"—drowned out the feeble protests of Duke's protagonists. The fascists, once again, were outnumbered at their own meeting.



MOSLEY no longer wears his Blackshirt uniform of yore. But he rants and raves as loudly as ever. This year's rally (above) was poorly attended.

THE AUTHOR

of this article is a prominent British journalist and a member of the British Board of Jewish Deputies.

a large photograph of Sir Oswald, describing him as "Fuehrer." It was contaminated with articles perpetuating Hitler race myths.

Mosley is keeping an eye on developments in Germany. There is evidence that a number of Union Movement members joined the British Army on instruction from Mosley, for service in occupied Germany. Lately, Mosley has been studying to improve his knowledge of the German language.

Only after his newspaper had circulated for several weeks, blandly exhuming the "leader principle," was it finally banned by Occupation authorities.

• As in the United States, Britain's professional anti-Semites lack unity, and the competition among them for power is often keen. Because the public has given the back of its hand to Mosley, other rabble-rousers—such as Imperial Fascist Arnold Leese (who describes Mosley as "kosher")—are generally silent these days. The bulk of fascist propaganda in Britain circulates through the hate press.

There is, for instance, *The Social Creditor* a vicious sixpenny weekly. This is the organ of Major C. H. Douglas, a person so blind in his hatred that he castigates even Adolf Hitler as being part of "a world Jewish plot!" *Truth*, another weekly which survives by publishing fantastic contradictions of its own title, has A. K. Chesterton for its assistant editor. Chesterton formerly edited Mosley's newspapers; now he is a bitter enemy of the Fuehrer. But he still hates Jews.

The British Peoples Party, whose leader, the wealthy Duke of Bedford, attempted to negotiate a patchwork peace with Hitler, produces a monthly periodical, *Peoples Post*. It is edited by John Beckett, another ex-Mosley editor who came to a parting of the ways—although not ideologically—with Britain's No. 1 fascist. Beckett, with Chesterton and the traitor Joyce (Lord Haw Haw), organized the National Socialist League, a group which argues that Hitler's economic theories were all right.

—MAURICE GOLDSMITH

D a t e l i n e :

WASHINGTON

THE wages of sin in politics are, alas, not so certain as they are in Hollywood movies. The American electorate is not quite so vigilant in meting out retribution to demagogues and bigots as, say, the Johnston office is in bringing sinners to a just end.

Primaries are over, although the score is not yet conclusive. Many bigots have been retired or have quit in the face of certain rejection by their constituencies. Some who voted against DPs have been (or will be) defeated. Others, however, have won comfortable primary victories in states where this is tantamount to election.

Does bigotry in politics pay? The answer is still "no"—with this qualification: In some areas a bigot is able to get away with it for a while.

• Among gains scored by the American people are the rejection of Sen. "Pappy" O'Daniel (D-Tex.) and Sen. Tom Stewart (D-Tenn.).

O'Daniel decided not to run for reelection in the face of certain defeat. He entered the Senate in 1941. His equipment: an ability to sell flour (and himself) thru hillbilly stunts, and a capacity for die-hard obstructionism.

Tom Stewart will be better remembered for his role as prosecuting attorney in the Scopes anti-evolution trial, than for anything he accomplished during six years in the Senate. His tenure in Washington hardly smoothed the rough edges of the provincialism and fundamentalism he championed during the "monkey trial." He gravitated towards the few bigots in the Senate and was instrumental in forcing the dismissal of several Jewish staff members from a Senate committee.

There is an extra gain in Stewart's departure because his defeat was effected by Congressman Estes Kefauver whose record for courage, liberalism, and far-sightedness augurs well for the people of Tennessee and the nation.

• The redoubtable John Rankin scored a surprisingly easy victory over two primary opponents and is assured of his 15th term as representative from the 1st District of Mississippi. Rankin's campaign attracted less attention in the press and radio than he has commanded in recent years—perhaps a reflection of his rapidly dwindling influence in the House

and his relegation to virtual obscurity in the Committee on un-American Activities.

Mississippi liberals are re-examining their political strategy. You remember they kept insisting that exposure of Rankin by such damyankee commenta-

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tors as Drew Pearson and Walter Winchell only played into John's hands. This time, Winchell and Pearson scrupulously avoided any mention of Mr. Rankin's campaign. But Rankin fared better than he had in his last two races.

• The Senatorial race in West Virginia is being watched with extraordinary interest. Sen. Chapman Revercomb's authorship of the DP bill President Truman called "anti-Catholic and anti-Semite"; his stubborn rejection of Gov. Dewey's recommendation that the bill be amended to drop discriminatory provisions, and his bad relations with the state Republican machine, all contribute to making his position very precarious. Drew Pearson has reported that Republicans have offered the Third Party \$100,000 to enter a candidate in West Virginia so as to draw off votes from Revercomb's opponent, former Sen. Neeley.

If true, it would be an interesting confirmation of the widespread view that Revercomb, come November, will himself be a displaced person.

• In view of the clear commitments of the Democratic Party platform, Washington observers are expressing concern over the government's failure to grant full recognition to Israel and to negotiate a sound loan. Secretary Marshall helped to dissipate some of the doubt by stating that *de jure* recognition would be forthcoming after the Israeli elections.

—HERMAN EDELSBERG



DRAWINGS FOR DEMOCRACY

Phonograph plays "Little Songs on Big Subjects," as Denver school children compete in art contest sponsored by ADL and city's art museum. Youngsters' murals were based on democratic themes expressed in the music.

TRI-STATE SPONSORS MURAL PROJECT FOR DENVER SMALL FRY

The city of Denver is being treated to a glimpse of what its small fry are doing to better human relations.

Under joint sponsorship of ADL's Tri-State regional office and the Denver Art Museum, the city's youngsters—aged six to 12—are participating in a murals of democracy program.

Putting on canvas with brush and crayon their reactions to the problems of democracy, they select their ideas from "Little Songs on Big Subjects," the series of radio spot jingles created by Hy Zaret and Lou Singer for IDE.

The youngsters' murals illustrate themes such as these: the color of a man's skin is of no consequence; people's blood the world over is the same; if dogs and cats can learn to live side by side, so can *homo sapiens*. And the art work is good.

Peter Brunswick, ADL educational director in Denver, is directing the project. He emphasizes that it is entirely voluntary on the part of the children. The best murals will shortly be exhibited in the Chappell Art Galleries of the Denver Art Museum.

A detailed analysis of the experiment is also being made, including preparation of a teachers' manual. These will be submitted to Denver public schools with a view to incorporating the project throughout the school system.

'OLIVER TWIST' DRAMATIZES NAZI STEREOTYPE OF JEWS

Continued from page 1

brought on by the stereotype of Fagin. The local Rank office responded with a promise to advise Donald Neame and David Lean, the producer-director combination who worked on the film.

The dramatized Fagin, however, remained unchanged when the picture was completed. Neame and Lean presumably saw no reason to deviate from the Cruikshank drawings. (Rank is quoted as having stated a personal policy of not interfering with his producers and directors.)

• A private screening of "Oliver Twist" was arranged in New York for ADL representatives. When the first print arrived in this country, *Variety*, theatrical trade weekly, learned of this, but inaccurately reported that ADL "has not condemned the film, being inclined to accept the issue of 'authentic Dickens.'"

To counteract this false impression, ADL issued a public statement which said, in part:

The picture, dramatically fine as it may be, portrays Fagin as a grotesque caricature of a Jew. Although he is not referred to as a Jew in the dialogue, in all other respects Fagin is based on the Dickens' text . . . Fagin in the movie is the stereotype which Julius Streicher and the Nazis tried to impose on the world. It is our conviction that the picture may do serious harm. This is all the more unfortunate because obviously the Rank organization did not intend to stimulate bigotry.

• When "Oliver Twist" opened recently in Canada, it was reviewed and condemned by the Joint Public Relations Committee. Rabbi Abraham L. Fineberg of Toronto, described the portrayal of Fagin as "a product of Nazi Germany with the Streicher trademark." One Canadian reviewer hinted at the anti-Semitic intent of the film:

While the producers point out that Fagin is not necessarily a Jew and that his make-up is accidentally Jewish, they have not explained certain little "Jewish" hand mannerisms, or the use of a particular type of flat-top that Fagin uses and which is strictly a period piece of Jewish headgear.

Criticism of the Fagin portrayal also came from Dr. John Seeley, Director of the Canadian Institute of Mental Hygiene and a non-Jewish authority in the field of mental and social welfare. He had seen the film in London and reported it the equivalent to a photographic reproduction of the infamous Jewish caricature found in the anti-Semitic books, films, and illustrations of Nazi Germany. Dr. Seeley said the film could have a harmful effect on the emotional attitude of youth towards Jewish people.

Tacit agreement with this conclusion is also evident in Britain where the film has been passed as suitable for presentation to adults only.



BROOKLYN's Jackie Robinson shakes hands with Danny Litwhiler of the Cincinnati Reds as they exhibit IAD poster featured this month by Cincinnati Mayor's Friendly Relations Committee.

CLEVELAND MEETING OF JDA TO SURVEY '49 FUND PROBLEMS

Third annual meeting of the National Council of the Joint Defense Appeal will be held in Cleveland, Nov. 19-21.

Several hundred JDA council members, all of them local community leaders, will meet to hammer out the 1949 budgetary needs for ADL and the American Jewish Committee.



BERG

"JDA leaders will act as a committee of auditors to chart the cost of fighting bigotry in the United States," said Abram S. Berg, Jr., conference chairman. "We will examine defense needs, community allocations, and agency disbursements — all the hard business realities of working intensively on a national scale."

Included among the panel of speakers for the meeting are Justice Meier Steinbrink, ADL National Chairman; Frank Goldman, president of B'nai B'rith, and Judge Proskauer of the American Jewish Committee.

COURT UPHOLDS SCHOOL BIAS

Equal educational opportunity in the South has suffered another blow in court.

U. S. District Court in Maryland recently dismissed the action of a Negro seeking to enjoin the city of Baltimore from appropriating funds for a school which had refused to accept him as a student.

Instead, the institution involved, the Maryland Institute of Mechanic Arts, was held to be a private corporation not subject to public control.

The court expressed the opinion that since the school's primary source of income was from private endowments, it was privately owned and could not be compelled to cease its discriminatory policy.

The decision also held that the lower federal courts do not have jurisdiction in a taxpayer's suit brought by an individual discriminated against. It could not, therefore, compel the city to end its contribution.

PUBLIC FUNDS SUPPORT HATE-PREACHER'S SCHOOL

Continued from Page 1

Its faculty is composed of preachers who do not hide their animosity toward Jews.

It is not accredited by the American Association of Theological Schools.

Nonetheless, Dayton Theological Seminary is on the approved list of the Veterans' Administration. And about half of its small enrollment is composed of students whose studies are financed by the government under G. I. educational benefits.

The school is certified by the Ohio State Board of Education; hence it meets VA requirements. Protests made to E. F. Schaeffer, supervisor of veterans' training and education for the state board, elicited the response that "we don't investigate the character of an institution, only the physical properties and program."

• Six years ago, Flenner founded the church of the Covenants in Dayton, converting an old, ramshackle house with a spacious front lawn into a church building. This activity violated rules of the Evangelical and Reformed church synod and he was promptly removed from that denomination's rolls. Today the church building also houses his seminary's classrooms.

A student at Dayton Seminary can get a Bachelor of Divinity degree in one year's time. (Only schools which have standard three-year graduate courses are eligible for membership in the American Association of Theological Schools.) Flenner's students may also qualify for a degree of Master of Divinity.

Flenner's Church of the Covenants is part and parcel of the Anglo-Saxon Federation, a group which espouses the theme that "the Jews are not Jews at all." Flenner insists that Jews are really "Canaanites" or "Amalekites" and that the biblical ten tribes of Israel were never really lost, but that they "wandered over Europe and finally settled in Anglo-Saxon countries." Flenner supports this theory by invoking supposedly historical facts which cannot be found in standard history books.

This interpretation of theology—labeled "poppcock" by Protestant ministers and educators—is being taught at Flenner's seminary, judging from the school's catalogue. It lists such courses as: *The persecution of the Early Church by the Hebrew Jews* and *Proof that the United States and other Anglo-Saxon-Celtic nations are the Israel of today*.

• Last year, the seminary faculty of 17 persons outnumbered the first student enrollment of 12 men and one woman. The staff included names prominent on the anti-Semitic scene. But none exhibited the animus of their leader.

In speeches to the Anglo-Saxon Christian Congress, the Committee for American Independence, the Kingdom Institute and similar "hate" groups, Flenner has constantly desecrated his ministerial guise by the vulgarity of his tongue. He delights in such degradations as "kike," and "Israelians," and has even suggested to his audiences that they "Get out their guns and know their enemy from Hollywood."

BIGOTS ORGANIZE BOOK CLUB TO DISTRIBUTE HATE VOLUMES

Continued from page 1

man Jacques, and *Germania Delenda Est?* by Frederick Charles F. Weiss, pro-Nazi author who has addressed Kurt Mertig meetings.

A key to the book club's future offerings can be found in the panel of seven judges who will make the book selections. Their names read like a page out of *Who's Who in American Anti-Semitism*.

They include, among others, G. Seals Aiken, Georgia attorney, identified with the anti-Semitic National Patrick Henry Organization; Austin J. App, contributor to *The Broom* and *The Cross and The Flag* and advocate of soft peace for Germany; Lawrence Dennis, American fascist leader, and Jennings C. Wise author and contributor to Charles Coughlin's *Social Justice*.

MEET ADL'S COMMISSIONERS...



BERNARD NATH

THE important thing always is people." There, epigrammatically, you have the credo and philosophy of lean, energetic Bernard Nath, ADL commissioner who serves as chairman of the Chicago Board of Directors.

The external austerity and simplicity which comprise the Nath veneer disintegrate the moment he begins to talk. He generates a vigorous warmth of spirit whenever he discusses his interest in people and their problems. Particularly as they fit into the ADL picture.

In his study of human relations, Bernie is a relentless seeker of substance rather than form. He makes no effort to conceal a disdain for the folderol and the frippery. Such bluntness is refreshing. "I don't care much about facades," he says. "The real questions are: What are People? What can they do?"

• This penchant for pushing aside the potatoes and getting at the meat has served Nath well in his 27 years as a lawyer specializing in corporate and business law. Whether it's an intricate legal problem or a tough ADL nut that needs cracking, Bernie—no sidewalk superintendent—applies himself with the sure, deft touch of a surgeon.

His ability to find the sensitive spot without unnecessary groping—the kind that inevitably leads to fumbling—makes him a talent respected by the professional staff. And what greater tribute than that can come to the lay leader?

"Watching Bernie analyze a problem," said one of his fellow directors in Chicago, "is like seeing a head of lettuce being stripped away until only the core remains. And when he does it, it seems almost as simple."

Bernie is an avowed advocate of a fresh and constantly changing approach to ADL work. Since the nature of the League's problems shift with the times, he reasons that the approach to them should travel in the same direction.

He sums up his evaluation of the League thusly:

"ADL is in a constant state of turmoil, always testing something new, discarding something old. As far as I'm concerned the League is, and always should be, in the young, experimental stage."

• What isn't in the experimental stage is Bernie's love for tennis. He's an ace. He majored in the sport at the University of Chicago where he captained the team in 1918 and earned his law degree in 1921. Bernie exhibited his racquet agility at the recent ADL convention in Los Angeles, trouncing all comers who dared oppose him.

Skill in the sport is a family trait. Bernie's wife, Ruth, can also make it tough for competitors. The Naths have two daughters, Marjorie, 19, a junior at Stanford, and Laurie, a high school sophomore.

For milder relaxation Bernie enjoys mounting a bike and pedaling around the countryside of Highland Park, a



friendly suburb 25 miles out of Chicago. The Naths live there. Bernie's fondness for Highland Park is demonstrated by the active part he plays in local civic affairs, even to the point of ringing door bells to make sure the town meets its Community Chest quota. He's a trustee of the Chest. Also a member of the Board of Directors of the Chicago Jewish Children's Bureau and the Young Men's Jewish Council.

Not a letterhead member, either. Bernie really is interested in people.

BULLETIN BRIEFS

DONN O'MEARA of Woodstock, N Y, married and father of two children, awarded



O'MEARA

first Sigmund Livingston Memorial Fellowship established at Denver University. He will participate in a course in intercultural relations sponsored by college for local residents. O'Meara won fellowship for fluency in languages, wartime duties as propaganda analyst with OSS and overall experience with minority problems.

Follow-up note on last month's college quota story: All universities in Oregon have agreed to new type enrollment blank, eliminating inquiries about race, religion, etc. It's a result of two years spade work by ADL's Northwest office.

Dr. Leo Strole of Columbia University joins ADL's Program Division as director of the Dept. of Scientific Analysis . . . Second release of *Freedom Pamphlets*, available in major book stalls or thru your local regional office, is *Danger in Discord*, historical analysis of anti-Semitism in US, by Prof. Oscar Handlin of Harvard and his wife, Mary . . . Knoxville (Tenn.) Ben Brithers among sponsors of *Good Citizen* booklet distributed to school kids as special feature of Freedom Train visit.

Busy fellow is Joseph Goldberg of Worcester, Mass., member of New England ADL Advisory Council. Joe was chairman of Worcester's centennial celebration, directed rally that drew 50,000, largest crowd in town's history . . . Policemen's union in Denver asking Mayor Newton to introduce human relations course in police training system. Idea sponsored by local civil groups including ADL's Tri-State office.

Harold Russell, still speech-making for ADL, visited Chicago to tell meeting of American Medical Assn. that handicapped civilians should get a break. "There are 10



RUSSELL and PETERSON

times more amputations resulting from peacetime accidents than from war wounds," Harold reminded the medics. Replied Dr. Carl Peterson, sec'y of AMA's Council on Industrial Health, with a nod to Russell, "It seems very few people are really disabled." . . . More than 50 ADL regional directors and national department heads attended 4-day staff sessions in Atlantic City.

Southern California Regional Office
ANTI-DEFAMATION LEAGUE
OF B'NAI BRITH

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LOS ANGELES 8, CALIF.
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HON. MEIER STEINBRINK
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EXECUTIVE VICE-CHAIRMAN

BENJAMIN R. EPSTEIN
DIRECTOR

Southern California Region

I. B. BENJAMIN
MEMBER, NATIONAL
ADL COMMISSION
CHM., EXECUTIVE COMMITTEE
MILTON A. SENN
DIRECTOR

September 17, 1948

[REDACTED], Director
American Jewish League Against Communism, Inc.
4121 Wilshire Blvd.
Los Angeles, Calif.

Dear [REDACTED]

I regret exceedingly that personnel in this office cast aspersions upon the American Jewish League Against Communism, Inc., its purposes or techniques, or any of the personnel who are active in it.

As I indicated to you and the other gentlemen who were in my office earlier this week, the statements made about the League did not and do not now reflect any national or local policy of the ADL on the organization. Though the impression may have been given that the statements made were endorsed by the ADL, the fact is that the staff member stated his own personal views. I have discussed this matter with him and I am sure that he is fully aware of our own position on the subject. I can assure you that there will not be a repetition of this incident.

I enjoyed the opportunity of meeting and talking with you and the other members of your Executive Committee, and appreciate the sincere and cooperative spirit which you gave to the discussion of this incident.

Sincerely yours,

Milton A. Senn
MILTON A. SENN
Director

ALL
BOK

62-1616-44

Los Angeles County Committee
COMMUNIST PARTY

SUITE 125 • 124 WEST SIXTH STREET • LOS ANGELES 14, CALIFORNIA • TELEPHONE TRINITY 7913

Chairman
N. SPARKS

Organizational Sec'y
DOROTHY HRALEY

Labor Secretary
BEN DORRIS

March 20, 1950

TO ALL CLUBS:

The following letter, sent out on its own initiative by the Southern Division, concerns an issue which is city-wide in character. We recommend that action similar to that suggested in this letter be taken by all clubs.

Comradely,
COUNTY ORG. DEPARTMENT.

■ Memo - TO ALL CLUBS

During the past several months there has appeared throughout the country a sort of mask of a definite anti-Semitic character. The mask consists of horn-rimmed glasses with a long beaked nose attached, calculated to give the appearance of the typical anti-Semitic caricature of a Jew. These masks are being sold at various stores and hawked on the streets.

This is obviously a part of the all-out reactionary ideological attack against the people. It is part of the general attack against the trade unions, the Communist Party, the Negro people and the progressive movement as a whole. Many ordinarily fair-minded people are unconsciously being drawn into this poisonous atmosphere in the name of good clean fun.

There are several things that must be done about these masks:

1. Protest to any dealer who sells them.
2. Call the Anti-Defamation League - DUnkirk 8-2321, asking them to investigate the sale of these masks, and take action towards stopping them. The Anti-Defamation League, when approached by one person, said that there weren't enough people aroused and therefore they didn't feel it necessary to do anything about it.
3. Take this up in any mass organization you are a member of, asking them to protest.

SOUTHERN DIVISION,
COMMUNIST PARTY.

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VA4

OCTOBER 1950

DEFEAT OF THE COMRADES

The Communist campaign to infiltrate the organized Jewish community has flopped dismally — and the ax has fallen.

COMMUNIST dialectics has always been so much mumbo-jumbo to the uninitiate. But the non-Communist world has come to understand that whenever the Party gives out with a long dialectical dissertation of self-criticism, it means that some of the Party boys are about to get the ax.

Well, the ax has just fallen again in Party circles and this time has decapitated the leaders of the Communist mission to the Jew. It seems they have been a complete flop. They have not succeeded in winning adherents in any numbers to the Communist line. Authority for this is a pocket magazine called *Political Affairs* which, in its July issue carries an article with the succinct, punchy title, *For A United-Front Policy Among the Jewish People—Sharpen the Struggle Against Bourgeois Nationalism*.

Political Affairs is a monthly "devoted to the theory and practice of Marxism-Leninism." The magazine is, of course, a publication of the Communist Party

and occasional excursions through its contents leads to the conclusion that if the reader seeks a combination of arrogance, opportunism and political clichés, why *Political Affairs* is a rare bargain.

THE ARTICLE IN the July issue—let's not struggle through that title again!—is a declaration by the Communist Party, USA, that Jews haven't been gulled into swallowing its line. In fact, the CP has made so little headway in the Jewish community that there has been hell to pay in the Party's inner councils. The article carries the byline of John Williamson, the 47-year-old national labor secretary of the party, one of the 11 top comrades of the American Politburo convicted of criminal conspiracy last October, and Mr. Williamson minces no words in charging that the comrades have fallen down on the job of leading American Jewry "in struggle against the war-mad adventurers of Wall Street and Washington."

One might reflect on the importance of the Jewish community as a target for extremists of the right and the left. Just as Jews are useful for the scapegoating tactics of the professional anti-Semites, so do the comrades need a minority group burdened by discrimination to dramatize the party's phony concern for human rights.

In his treatise, Comrade Williamson enumerates what he calls "weaknesses in our ideological work." They are worth repeating—with the understanding that the weird dialectics there-



Williamson

in are the responsibility of Williamson.

"In our opinion," Comrade Williamson declares—the "our" refers to the Party's national committee, a reminder to the comrade-reader that he should take careful heed—"the mobilization of the Jewish masses in the fight for peace is not adequate and the organization and building of a broad united-front movement for peace among the Jewish people and their organizations is completely absent. Regardless of the specific forms of organizing the Jewish people in the struggle for peace . . . it is clear [sic] that the prohibition of the atom bomb must be the central issue. . . . It is particularly important to enlist broad support by the American Jewish people for the world peace pledge adopted at Stockholm." (Williamson's directive here, that the comrades rush out and enlist "broad support" of American Jewry on the basis of the Stockholm pledge and the Kremlin's plan for prohibiting atom bombs, should be given prudent consideration. It seems that, in effect, Mr. Williamson is demanding that the stalwarts go forth and bang their skulls into some convenient stone wall.)

Continued on page 7

A Reply to Comrade Williamson

COMMUNISM which rests upon a denial of democracy, upon the destruction of civil liberties, upon the suppression of the fundamental bases of human liberties — freedom of speech, freedom of the press, of peaceful assembly, of religious worship — upon a philosophy which incites the overthrow of Constitutional democratic government by force and violence — for all of these reasons and more, Communism is abhorrent to the Jew whose very history, tradition, religious and spiritual training holds him near and dear to every ideal and principle which is sought to be annihilated by the vicious philosophy of Communism. Therefore, he is

RESOLVED, by the Anti-Defamation League of B'nai B'rith at a meeting of its National Commission assembled October 22, 1950, that it does hereby reaffirm its solemn condemnation of Communism, both as a philosophy of Government and of life.

LAST month's lead article on the hate lobbyists drew a lot of interesting mail. It also brought a terse memo from author Herman Edelsberg, identifying himself as "one accustomed to the verities of editing," but mystified nonetheless because we captioned one of the figures in the front page photo as Rep. Albert of Oklahoma when it was really Benedict Fitzgerald of Cambridge, Mass., counsel to the Buchanan committee. We point an accusing finger at the photo agency which supplied us with a garbled caption. We also apologize to both Congressman Albert and to Mr. Fitzgerald.

Bulletin

a vigorous gentleman, incidentally who is largely responsible for bringing to light many of the secret facts about the hate lobbyists.

Briefs

UN Ambassador Warren R. Austin's report of human relations progress in the U. S. last year, submitted to Trygve Lie, is worth noting for the what's-right-with-America department. In his compilation Mr. Austin cites the Miami Beach ordinance prohibiting the publishing of "restricted" accommodations in that famous vacation town — an ordinance that got on the statute books through a local ADL-B'nai B'rith campaign.

The \$1,000 Sigmund Livingston Fellowship presented by ADL to Cornell University has been awarded to graduate student Bernard C. Rosen of Philadelphia. He will use the funds to complete a study, already two years in progress, of Jewish youth in Philadelphia. . . . Two prints of the ADL-Protestant Film Commission full-length feature, *Prejudice*, have been purchased by the United Automobile Workers for screening by union locals. . . . Two film shorts produced by ADL, *One People* and *Sing A Song of Friendship*, got a solid endorsement from the U. S. Office of Education in a recent bulletin to educators.

107th anniversary of B'nai B'rith got a nice spread in *Quick* (Oct. 16 issue). . . . Massachusetts Governor Paul A. Dever reappointed Judge A. K. Cohen of Boston, honorary ADL commissioner, to the State Commission Against Discrimination. . . .



Brandt

New members of ADL's Eastern board of directors are Harry Brandt, theatre-chain owner, Judge A. David Benjamin and Charles Richter, bank executive. . . . 22 colleges and school systems from Wisconsin, Michigan, Indiana and Illinois will be represented at the second regional conference of ADL's Crack the Quota drive, next month in Chicago.

COMMENT:

Benjamin R. Epstein
National Director

The National Commission Meeting

THIS is being written at the close of a three-day meeting of ADL's national commission. The problem before the meeting was the preservation of ADL's effectiveness so that it could meet some new and very real dangers, despite decreasing income.

This is also being written a couple of weeks prior to the annual meeting of the Joint Defense Appeal, the fund raising arm of ADL and the American Jewish Committee. The JDA meeting must decide on ways and means to end the budget problems so that the two organizations may remain unimpaired and able to meet the new and difficult situations with which they must deal in defense of the Jewish community.

The truth of the matter is that ADL has been forced into the red for the past three years. The commissioners are faced with the kind of cut-backs that must inevitably lead to slow attrition which, in the final analysis, would wreck the long term investment of the Jewish community in both money and personnel.

As Judge Steinbrink, ADL national chairman, stated: "The answer is not in ruinous cut-backs — though reductions must be made — but in finding new and additional sources of funds that will provide for the minimal needs. We must act on the premise that American Jewry is financially able to insure its security and that it will do so, once it is made aware of the dangers of the present trend."

THE COMMISSIONERS ACTED after listening to a report on the work of the League's program committee from Harold Lachman of Chicago, its chairman; and his able committeemen, Henry Epstein, Will Sachs and Paul Sampliner of New York; Louis Zars of Chicago and Judge Stanley Mosk of Los Angeles; after hearing about the civil rights picture from Judge Jacob Grumet of New York, Judge David Rose of Boston and Henry Schultz of New York; after getting a review of the community service situation from Col. Mel Schlesinger of Denver, Jefferson Peyser of San Francisco and others; and after a very thorough review of the financial picture from Ben

Greenberg, chairman of its finance committee, and Jacob Alson, its treasurer. Fund raising problems in New York were outlined by Max J. Schneider, chairman of the Eastern regional board, and the progress in welfare fund cities was described by Ed Waterman, JDA treasurer.

What these gentlemen have had to say was: we have trimmed wherever trimming was possible; we are appalled at the things left undone that should have been done. From here on in, any further cut-backs mean permanent injury and organizational disability. It would be suicidal for the Jewish community to permit such cut-backs. The ADL has a major responsibility — to fight anti-Semitism. It must have the funds to do the job.

AND THEN, the commissioners turned to the gravest current problem of all: the increasing attempt to couple Jews with communism in the public mind; the ever-growing pressures felt by the Jewish community as a result of the current Communist problem faced by the whole country. The commission reaffirmed its condemnation of communism by re-adopting a resolution first passed by B'nai B'rith in 1938, and then proceeded to adopt an "action program" to deal with the problem.

The commission acted on preliminary reports presented by Louis Novins of the Eastern regional board and Prof. Nathaniel Nathanson of Northwestern University, representing the Chicago board. It recognized that the fate of the Jewish community is inextricably bound up with the fate of democracy. Any threat to democracy — such as communism — is a threat to Jews. "There is a crying need in the country today for the mass of the American people to express its antipathy to communism within the framework of American justice and traditions," the commission declared.

"It is vital to the security of the nation and the strengthening of its democratic traditions that both threats — that of communism and that of anti-democratic hysteria — be fought with vigor and courage."

the ADL bulletin

Vol. 7, No. 8

Oct., 1950

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DO WE NEED

A new German Army?

Here is practical thinking on the 'When' and 'How' of a question that must be answered • By **ALFRED M. BINGHAM** and **TELFORD TAYLOR**

THE Korean war and the deepening peril of Soviet aggression have caused the State and Defense departments to press vigorously for the rapid creation of a Western European army. Inevitably, this has given rise to the issue of German rearmament to bolster the weak allied contingents presently available.

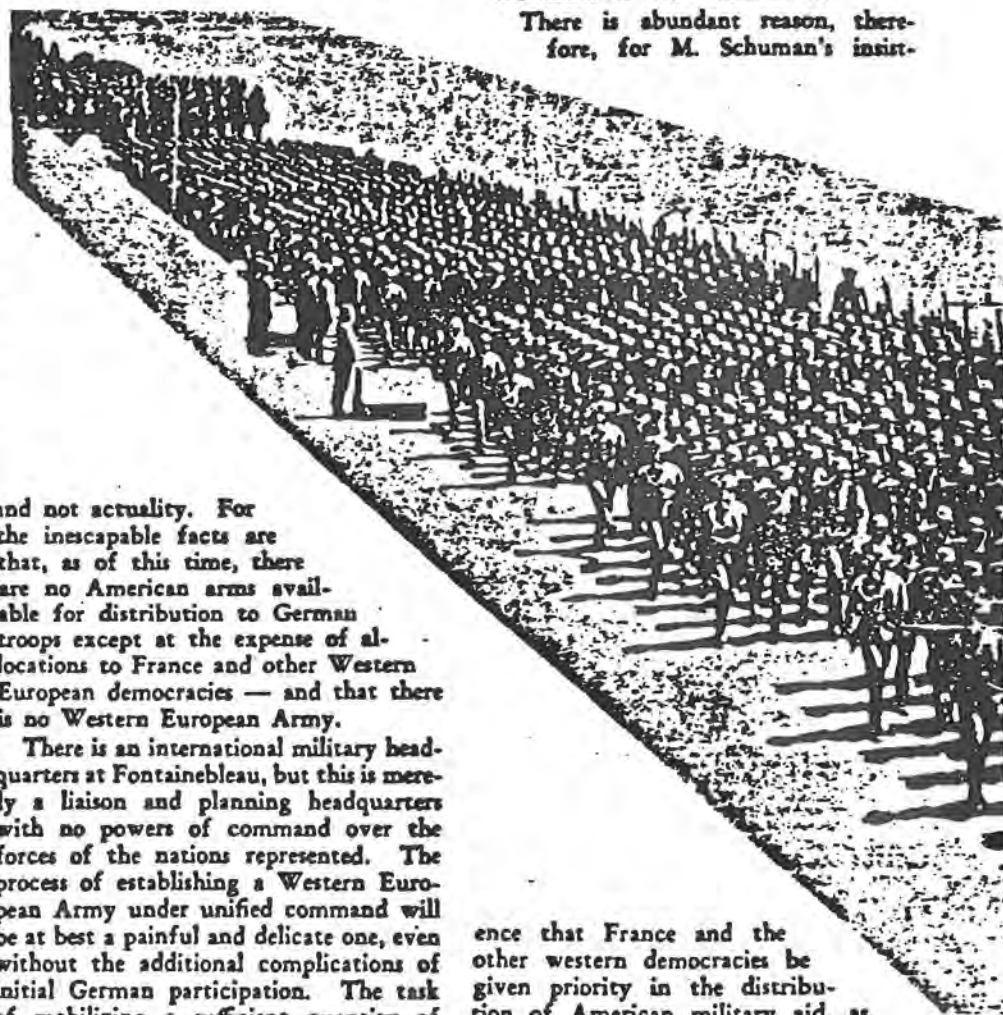
The prospect of revived German military forces arouses the deepest anxiety among the peoples of Western Europe whose recollections of German conquest and occupation are still bitter. The same anxiety exists among those who are interested in the stabilization of democratic conditions in Germany, including a large part of the German people themselves. "The tragic irony of seeking the return of the Germans to the international community in the military role in which they were denounced in two World Wars has been more widely noted in Germany and on the Continent generally than in the United States," says the Foreign Policy Bulletin. But it has by no means escaped notice in the United States, and editorials in our leading newspapers reflect a high degree of confusion and uncertainty. Recently there has been an unfortunate and muddled tendency to dismiss the whole problem as academic, under cover of the vague remark that "German rearmament is inevitable." Even if one were to assume the "inevitability" of German rearmament, this leaves untouched the basic practical questions of *when* and *how*.

The authors are chairman and vice-chairman, respectively, of the Citizens Council for a Democratic Germany and this article is adapted from their recent statement to the President. Mr. Bingham is a former American Military Government official; General Taylor was chief counsel for war crimes at Nuremberg.

When? From vague reports of the Foreign Ministers recent meeting in New York, it appears to have been assumed there that the Germans will be rearmed with American weapons and that German units will be assembled under the command of a "Western European Army." It must be clearly recognized, however, that these are only assumptions

political problems. If the United States creates the impression that our main reliance for the defense of Western Europe is shifting to Germany, there will be a wave of anger and despair in France and the other formerly-occupied countries, which will do our cause irremediable harm. At the same time, a most potent propaganda weapon would be placed in the hands of the Communists.

There is abundant reason, therefore, for M. Schuman's insist-



and not actuality. For the inescapable facts are that, as of this time, there are no American arms available for distribution to German troops except at the expense of allocations to France and other Western European democracies — and that there is no Western European Army.

There is an international military headquarters at Fontainebleau, but this is merely a liaison and planning headquarters with no powers of command over the forces of the nations represented. The process of establishing a Western European Army under unified command will be at best a painful and delicate one, even without the additional complications of initial German participation. The task of mobilizing a sufficient quantity of modern arms and materiel for such an army is gigantic and will be terribly costly, even without taking into consideration the creation of German divisions.

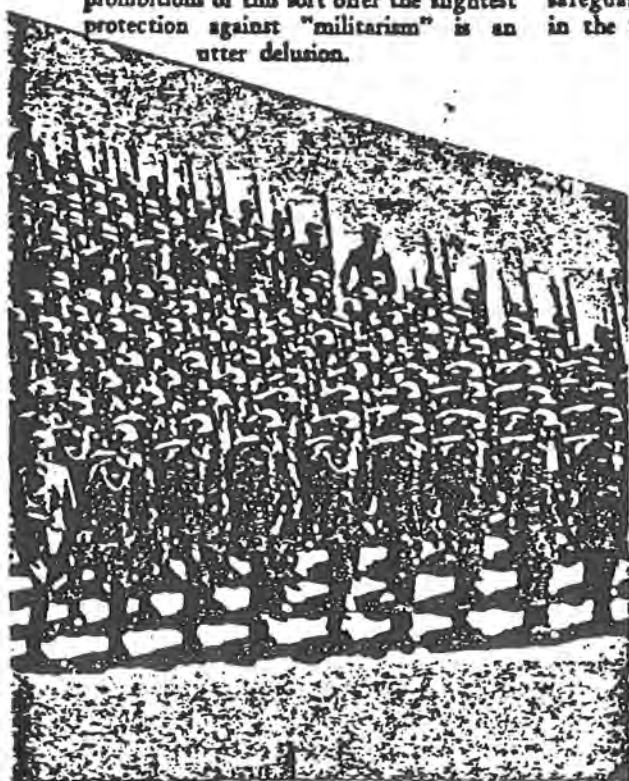
These military and economic difficulties are, if anything, overmatched by the

ence that France and the other western democracies be given priority in the distribution of American military aid, as well as for his fear that premature and excessive emphasis on German rearmament may obstruct his efforts to internationalize Western Europe's heavy industry through the Schuman plan. Successful consummation of such efforts, with suit-

able safeguards against German domination and cartel control, might provide a basis for the use of the Ruhr as part of the West's military potential without raising the ghost of Krupp. And once there is a solid core of well armed and trained American, British, French and allied forces under unified command, Western Europeans may view uniformed Germans with less fear.

How? It is especially regrettable that neither the State nor National Defense departments has given the public any indication of what sort of plans they have worked out for the method of reconstituting German military units, or of what nature the German troops are expected to be.

To assuage fears of revived German militarism; it is frequently proposed that the Germans be mobilized exclusively in infantry divisions, and denied any armored elements and air force. In the very early stages of German rearmament these limitations might have some merit, as a means of diminishing German striking power until the Allied forces approach their planned strength. But it is vital that we clearly understand that the value of these supposed safeguards, if any, is very short-term. To suppose that restrictions and prohibitions of this sort offer the slightest protection against "militarism" is an utter delusion.



For in touching off German rearmament, we are not ordering a specified quantity of "knockwurst" from the delicatessen. We are starting a process and reviving a tradition with the most profound and far-reaching economic, cul-



German troops — if and when — will be under overall command of Britain's Montgomery, chief of Western Europe's army.

tural and political implications. We will no more be able or willing to enforce predetermined limitations on the number of German divisions or prohibitions against tanks and planes than we have been able to maintain dismantling schedules and steel production quotas.

Safeguards against "militarism" must, then, be looked for elsewhere. These safeguards are to be found, if anywhere, in the fields of recruitment, indoctrination, leadership and organization. Answers must be found to questions like the following: (1) How are the German soldiers of the future to be selected? (2) What ideals or ends are to be held up before them as meriting risk and possible death? (3) What traditions will they be taught to extoll? (4) Who will be their officers? (5) How will units be integrated with units of other nationalities?

The purpose of German rearmament must be to create not a weak force which we distrust but an effective force which will be a reliable ally of the democracies. This means a German army which is dedicated to the protection of German democracy as well as German soil. If German rearmament is committed to the leadership of the von Manteuffels, Guderians, Halder and others who have assumed the postwar role of spokesmen for the old officers' corps, we will surely rue the day that the first German puts on his uniform. The return of such walking anachronisms would be a fatal blow to German democracy.

Continued on page 8

Where Is

A report on ADL's bus
with 5,000 teachers and

WORKSHOPS in Intergroup Education . . . Teacher workshops in human relations . . . Summer workshops in intercultural education . . .

It is difficult to see in these words the important bearing they have on the democratic future of our children. The words sound like typical "pedigree," the academic small talk that school teachers use when they get together. And yet they are not academic at all, if "academic" is taken to mean impractical and ivory-towered. For this is the story of what teachers all over the country were doing last summer so that they might help the children they teach arrive at a genuine understanding about democracy as a living, day-to-day, round-the-clock reality.

ADL, during the past vacation period, participated in no less than 60 workshops, institutes and conferences for teachers in every major area of the country. This has been the first summer that ADL has formally cosponsored workshops with more than a dozen educational institutions like San Francisco State College, University of Denver, University of Tampa, Wayne University, Oregon College of Education, Rhode Island College. This has been the first summer that ADL has cosponsored conferences for teachers, principals, superintendents of schools, and members of the Board of Education with one of the leading educational agencies, the Association for Supervision and Curriculum Development.



Teachers engage in a songfest during summer workshop.

Teachers Go To School

Summer in the field of intercultural education,
 and summer workshops • By LEO SHAPIRO

Human Development. This summer, the ADL made contact with some 5,000 teachers and school administrators.

SUMMER WORKSHOPS are of varied length, running a day or two, more often a week to six weeks. In most cases, teachers receive in-service or graduate credit. The teachers come with general, often vague, notions of what they are going to get from this kind of educational experience. Some want to find out more about intergroup education and what they can do to implement it in their classroom, school and community. Some have had a good grounding in sociology, psychology or anthropology, and want to learn more about their field of interest. There are some who come because they have guilt feelings about their "prejudices" and want to straighten themselves out on the ABC's of racial and religious understanding.

You also get the gadget-seekers and the workshop-shoppers who go from workshop to workshop each year because they're looking for something "practical," something they can "do,"—a new gimmick, a useful trick which

they can cart around from classroom to classroom.

And, there are the brave-new-world-by-tomorrow activists who don't know where they're going but want to be sure they are on their way . . . and on the other side of the street, there are the soft-spoken exponents of "sweetness and light," the slow-motion evolutionists who talk about change in terms of nothing less than generations and centuries, and for whom any talk of action brings about an allergic rash. A workshop gets them all, the good and the bad and the great many who are no worse, and perhaps a little better, than any other people.

PICTURE THESE TEACHERS, if you can, being worked over by the anthropologists, sociologists, psychologists, educationists, by the rabbis and ministers, and priests, by the consultants of human relations agencies, by PTA leaders. Everybody and anybody who has anything worthwhile to say about intergroup education, has a go at it.

It would be naive and inaccurate to say that every teacher arrives black as coal and departs pure as snow. Many have deep underlying problems that resist the most sensitive handling. But the main characteristic of a workshop is its freedom—a freedom to express however one feels, a freedom to say even the most darn-fool thing, a freedom to talk and talk until one has talked through some way of approaching his particular situation.

A teacher from a suburban school with a large proportion of Jewish youngsters discusses the problem the school had when, after a Christmas-Hanukkah festival one year, the school then went back to its "traditional" Christmas observance and there were immediate repercussions from the Jewish children and their parents. What to do about it? Or in another workshop, a film dealing with Mexican-Americans gets a highly enthusiastic response—until a Mexican-American teacher, who had been sitting quietly by, suggests bitterly that the film is an Anglo's idea of what Mexican-Americans are like and that the very



pretty heroine is just a "white man's Mexican."

THEN THERE IS THE very charming white teacher from the South who has come to the workshop full of misgivings about her attitude towards the Negro, and who continues to have her misgivings despite the fact that she has formed a warm friendship with a teacher from upstate New York with whom she plays ping-pong every day after lunch, whom she esteems very highly, and whom she knows she couldn't talk to very freely back home because he happens to be a Negro.

A WORKSHOP RESEMBLES a psychiatric situation to a remarkable degree—in the way it encourages people to talk out their problems so that they may be seen more objectively and in proper perspective, and in the way it searches and probes among the sensitivities of people uncovering blocks and resistances of all sorts in the process. It is often full of dynamite, but the dynamite seems to work in such a way as to break up a jam rather than to do any harm to people and the values which they may cherish. Feelings and emotions of necessity have a large play here, and all the time learning is going on, not only book learning and the facts and figures of human relations, but even more, learning which has a role in the formation and reformation of attitudes.

Yet we must not make the mistake of teachers who come full of enthusiasm and leave disappointed, the mistake of setting their expectations too high and expecting "everything" to happen in one week, or two weeks, or even six weeks. "Everything" can't happen in a six-week workshop—except enough to start a chain reaction towards the reformation of how a teacher feels about his pupils, his school, his neighbors and himself.



Ad at NYU's Center for Human Relations.

HYSTERIA in Congress

The noted Senator from New York calls the McCarran law 'a travesty on law' because it puts patriots in greater danger than scoundrels

by Herbert H. Lehman

THESE are fateful days in the history of our Republic, and, indeed, for the future of the world. We are gathering our forces, and the forces of all freedom-loving men and women throughout the world in a common association, based on common consent and mutual respect, dedicated to the proposition that the peace of the world is indivisible, that the security of the world is indivisible, and finally that the welfare of the peoples of the world is indivisible.

But while we pursue this vital and difficult policy abroad, we cannot forget the imperatives of defending on the home front the values we vouch for in world affairs. We must close ranks with all peoples, all nations, and all races in a common front against aggression and totalitarian imperialism. But at home we must press the fight to protect and expand the horizons of freedom.

We must repel at home, as we seek to repel abroad, the menace of tyranny over the minds of men. We must wage an unrelenting battle to keep the American people or any substantial number of them from falling victim to the false promises of communism and at the same time we must protect the American nation against overt conspiracy, sabotage or espionage.

But we must not allow our zeal in this regard to lead us into the fundamental error of playing into the hands of Communists by prejudicing the rights of the vast majority of the American people.

I OPPOSED WITH ALL my strength the McCarran-Mundt-Ferguson bill, the bill, which in pretending or seeking to control Communists, has given them their golden opportunity to become martyrs in the cause to which they are traitors, the cause of civil liberties. This law, for it has become law, is a travesty of law. It erects vague and dangerous standards for the identification of Communists and Communist fronts. Those standards are so phrased that patriots stand in greater danger than scoundrels. It would be

Senator Lehman, honorary vice-chairman of ADL, presented these views in a letter to the National commission meeting.



very desirable if we could force subversives to rise and identify themselves, and to conduct their activities in the full light of day. No one argues that point.

It would be equally desirable if that could be done, too, with thieves and murderers and embezzlers and racketeers. In ancient and barbaric days, men who were suspected of crime were required to walk barefoot across burning coals to test their guilt. If the coals did not burn them, the suspects were adjudged innocent. Today, in this modern age, we seek to accomplish the same ends, in the McCarran law, by methods equally obtuse and dangerous.

THIS HYSTERIA WHICH seized the Congress opened the doors to the know-nothing spirit of another age in provisions which have completely revised our naturalization and immigration laws. The result of that adventure in anti-foreignism has been seen in recent days in the exclusion of hundreds and thousands of individuals, of good character and unquestioned devotion to freedom's cause, due to the immigration features of this McCarran law.

Nor is this the sum total of the evils to which we are heir and which we must combat. We still tolerate practices of discrimination based on race, creed, color and national origin. It is the battle against these practices to which ADL is primarily dedicated. The chief obstacle to an eradication, by law, of some of these practices is an undemocratic cloture rule, the Wherry rule, in the United States Senate. I have introduced in the Senate a new cloture rule which, while permit-

ting free debate, would prevent a minority from eternally imposing its undemocratic will upon the majority. We cannot hope to obtain legislative action on a civil rights program until the Wherry rule is amended, and this new rule substituted in its place. I urge you to take your stand on this matter, and to enlist the support of all your members and affiliated organizations in the necessary fight to overcome this obstacle to the elimination of second-class citizenship from our midst.

THE MONTHS AHEAD will provide a supreme test of the devotion of all of us to the cause of liberty and equal rights for all. The laws which are on the statute books must be loyally observed. But it is vital that all of us join hands in intensified efforts to repeal or revise bad laws and to secure the enactment of good ones. In this way, and in this way only, will we strike the blows for liberty at home that are necessary to give content and meaning to our struggle against totalitarianism abroad.

Truman Greets JDA

Campaign strategy to meet the changing picture in national Jewish fund-raising will be the overall task of the fifth annual meeting of the Joint Defense Appeal National Council, taking place November 10-12 in Cincinnati.

In a message to JDA chairman Charles W. Morris of Louisville, President Truman cited ADL and the American Jewish Committee as "the types of voluntary, responsible, public-spirited agencies that are uniquely part of the democratic scene. Their unselfish devotion to the creation of a better America, their untiring efforts to promote good will and mutual respect among Americans of every race and creed, are the very essence of the American way of life," the President declared.

Faced with the problem of meeting the expanded public relations needs of the Jewish community, more than 425 Jewish leaders from 38 states will hold a full-dress review of the programs of ADL and the American Jewish Committee as related to dollar cost. Of particular importance to the delegates will be a discussion of the differences in the constituencies, strategies and tactics of the two agencies and a frank appraisal of the question of duplication.

An outstanding feature of the sessions will be the premiere showing of a new JDA movie and a dramatic presentation, *Unfinished Business — U.S.A.*, specially written for this meeting.

Defeat of the Comrades

Continued from page 1

Next, Comrade Williamson complains that there has been a marked lack of success in "involving the majority of the Jewish workers and people and the branches and locals of their organizations," in the CP struggle. Poor infiltration, he says, adding:

"It is correct for our Party or Left-influenced organizations to try to win [liberal groups] to united-front activities, providing such activities are always based on the well-established Party policy regarding united fronts." (The "well-established policy," in case you haven't heard, is to seize control of a liberal group, throttle the democratic rights of the membership and then use its good name for party purposes.)

WILLIAMSON is further exercised because the comrades "do not possess a grasp of the Party tactic of united labor action among the Jewish workers. Nor is there clarity on the part of everyone . . . of the leading role of the workers in the united action of the progressive sections of the Jewish people on issues of specific concern to them as Jews." He is convinced that this lack of "clarity" is what weakens the party's struggle "in combatting the influence of Social-Democracy among Jewish workers." Rereading Williamson's gibberish one concludes that he not only confuses the issue—he issues confusion as well.

What disturbs Comrade Williamson no end is the fact that in seeking to enlist the Jewish community in the crusade against "bourgeois nationalism," he finds American Jews—including Jewish workers—are as "bourgeois" as you can get. Mr. Williamson now has the floor:

The National Committee is of the opinion that one of the most serious tasks confronting our Jewish comrades is to organize a more effective and consistent campaign against all expressions of bourgeois ideology that are penetrating the Jewish masses. It is clear that the chauvinist nationalism and jingoism of American imperialism are not without their influence on certain strata of the Jewish people, and one must never forget that Jews are also to be found among monopoly capitalists and in the capitalist state machinery.

(In plain English, he finds American Jews devoted to American democracy.)

Today, many comrades in mass organizations, as well as some on the Morning Freiheit staff, tend to capitulate to this pressure of bourgeois nationalism and do not fight it effectively. This was particularly seen at the time of the

Continued on page 8



A Postmaster For Milliken

THE last census for the town of Milliken, Col., shows a population of 531—and that includes Matthew Martinez, American, his wife and two children.

Martinez is a civic-minded young man, a lifelong resident of Milliken, a graduate of its schools. He is a past president of the local chamber of commerce, an elected member of the town board (98 out of a total 103 votes were cast for him), a veteran who served 32 months overseas. He and his wife operate a grocery in town.

There is a vacancy for postmaster at Milliken. Last February 11 Martinez and the acting postmaster took the examination required under federal civil service rules to fill the vacancy. Only two persons appeared for the exam — Martinez, who passed (83.75%), and the acting postmaster, who failed.

UNDER CIVIL SERVICE rules a senator or congressman may recommend for appointment one of three qualified candidates, provided there are that many. Common practice is for the President to follow such recommendations and for the Senate to confirm his appointments. When only one qualifies, the selection is necessarily limited to that person.

Martinez waited months for his appointment, but no word came from Washington. He finally appealed to Senator Ed C. Johnson, getting nothing for his troubles—except a sharp reminder about political party discipline. Go see the Weld County Democratic chairman, Johnson advised. The Senator dare not act without the latter's endorsement.

Martinez went. But the county leader begged off. No, he could not

recommend until Martinez first was approved by the local committeeman and committeewoman.

And so, finally, Martinez, continuing his trek down the political channels, had his suspicions confirmed about the silence from Washington. The town's patronage bosses gave it to him bluntly: he was not acceptable to them because "this town does not want a Mexican postmaster—not for the next 40 years."

THAT'S THE STORY of Matthew Martinez, American—of Spanish ancestry. It's not an uncommon story, nor a particularly dramatic one. But it's a story most of his neighbors don't like; they're saying so. It's a story the local editor doesn't like; he's written as much. It's a story that has angered many Colorado citizens; they're busy circulating petitions in defense of Martinez' equal rights. "It is incompatible with our crusade for freedom abroad to deny Martinez the postmastership because his name is Martinez," protested ADL, the Latin American Council and the Colorado Unity Council to President Truman.

Meanwhile, the small town politicians, stubbornly ignoring charges of racial discrimination, have decided on their own method to fill the post office job. They intend to hold examinations until the acting postmaster passes one.



Martinez (in apron), enlisting aid of human relations agencies, tells story to Abe Winograd, ADL volunteer.



ADL Commissioner Henry Epstein (left), former New York State solicitor-general, receives a scroll from Irving Kama, chairman of the National Community Relations Advisory Council, in recognition of Mr. Epstein's "long and distinguished services in the field of community relations and his outstanding leadership of NCRAC, which he served as chairman from 1945 to 1948."

A New German Army?

Continued from page 4

The task of building a "democratic" German force cannot, however, be solved merely by the exclusion of former Wehrmacht and SS officers. It can only be achieved by a comprehensive and intelligent program. As yet not even the vaguest answers to the problems raised have been revealed.

The answers can be found. The experiences of military men in the Western democracies must be drawn upon. But even more important will be the contributions of educators. In formulating plans, close cooperation with the more reliable democratic elements in Germany, particularly in the labor movement which has never been contaminated by militaristic thinking, must be sought.

"Fear has always been a bad counsellor and terror is no philosophy," wrote von Seeckt, and we may well ponder this lesson from the most astute of twentieth century German generals. Let us put first things first. Let us speed the arming of the Western democracies, establish a unified command, internationalize the heavy industry of Western Europe before we consider the rearmament of Germany and, meanwhile, develop a plan for the mobilization and participation of German troops on a basis which will truly strengthen the democratic ideals which we are striving to uphold.

the ADL bulletin

212 5th Ave., New York 10.
Entered as 2nd class matter.

Defeat of the Comrades

Continued from page 7

U.N. decision on Jerusalem; but it is generally prevalent.

(In other words, even the party hacks can't swallow the line.)

COMRADE WILLIAMSON has much more to get off his chest. Jewish "reactionaries," he says, particularly Zionists and Social-Democrat trade unionist like David Dubinsky, have shamelessly lied about the wonderful things the Soviet is doing in its Socialist solution to anti-Semitism. "Many comrades in Jewish work and in the Morning Freiheit have demonstrated great ideological weakness on this question and some have themselves fallen victim to the ravings of the bourgeoisie; and 'what happened to the Soviet Jewish writers?' Such comrades must be sharply criticized," writes Williamson.

But the question persists: What did happen in Russia to the Jewish literati who succumbed to "cosmopolitanism"? (The absence of anti-Semitism in the Soviet is also worth noting. The Kremlin's solution to anti-Semitism has been the total suppression of Judaism. Reports Will Herberg, as quoted in Time [Oct. 23]: "In all Russia . . . there is no trace of formal Jewish organization or institutions . . . There is not a single Jewish newspaper or periodical throughout the

length and breadth of the Soviet Union. Hebrew is forbidden. Religious instruction and everything that smacks of religious tradition is under the same ban . . . Everything Jewish is either eliminated or else suffocated under a heavy blanket of official silence.")

Williamson demands that the comrades who have failed to mobilize the Jewish community be themselves to a corner where they can meditate on "self-criticism" and "self-correction" — failure to end their disension "will necessitate disciplinary action by the National Committee." Alexander Bittelman, the party's "theoretician," gets a special spanking from Williamson because "he is not completely free from the factional atmosphere around him" and "he has not fought most effectively, collectively, critically and self-critically."

THAT WAS in July. Apparently Comrade Bittelman neglected to mend his ways and his neck has felt the Party ax. . . . Latest report is that Bittelman has been removed as "theoretician" because of his "chauvinistic interpretations." The Freiheit likewise has been the locale of a purge. Its editor was fired—he is now vacationing in South America—along with other staff members.

STATEMENT of the ownership, management, circulation, etc., required by the Act of Congress of August 24, 1912, as amended by the Acts of March 3, 1932, and July 2, 1946, of THE ADL BULLETIN published monthly except February and August at New York, N. Y., for Oct. 1, 1950. State of New York County of New York

Before me, a notary public in and for the State and county aforesaid, personally appeared the editor of The ADL Bulletin and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Acts of March 3, 1932 and July 2, 1946, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are: Publisher: Anti-Defamation League of B'nai B'rith, Inc., 212 Fifth Ave., New York 10, N. Y. Editor: N. C. Belth, 212 Fifth Ave., New York 10, N. Y. Managing Editor: Bernard Simon, 212 Fifth Ave., New York 10, N. Y. Business Manager: None.

2. That the owner is the Anti-Defamation League of B'nai B'rith, Inc., 212 Fifth Ave., New York 10, N. Y., (a non-profit, non-stock corporation). Meier Steinbrink, national chairman; Harold Lachman, Jefferson E. Peyser and Edmund Waterman, vice-chairmen; Richard K. Gutstadt, executive vice-chairman; Jacob Alson, treasurer, and Benjamin R. Epstein, secretary, all of 212 Fifth Ave., New York 10, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of the total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the twelve months preceding the date shown above is (This information is required from daily, weekly, semi-weekly, and tri-weekly newspapers only).

N. C. BELTH, Editor

Sworn to and subscribed before me this 30th day of September, 1950.

ARNOLD FORSTER

Notary Public for the State of New York.

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MONEY

Sixteenth Year, No. 1, APRIL, 1951 7 YEARS, \$1.00 a YEAR Liberty, Equal Rights, Plenty For All

A Letter Writing Campaign SCHOOL OF LIVING

Campaign

I have had some correspondence with two U. S. Senators on the Committee on Banking and Currency and I am of the opinion that this is a very important committee which will give some consideration to monetary changes if sufficient pressure is brought to bear upon it. Enclosing a list of the members of this committee. Will you please publish it in your next edition of MONEY and urge you readers to write to each of the 13 members demanding that they study the several proposed plans for 100% money and a sane economic policy. Senators Douglas and Dirksen of Illinois both seem to understand the need for such changes; but I doubt if this committee will take any drastic action unless and until the demand is made by the people. Will you try to organize a letter writing campaign and keep the letters pouring into Washington on this subject. Please write to several other patriotic groups and ask them to do the same. —Austin Mosher, 207 East Walnut Street, Watseka, Ill.

U. S. Senate Committee on Banking and Currency: Burnet R. Maybank (S. C.), chairman; J. W. Fulbright (Ark.); A. Willis Robertson (Va.); John Sparkman (Ala.); J. Allen Frear, Jr. (Del.); Paul H. Douglas (Ill.); Russell B. Long (La.); Homer E. Capehart (Ind.); John W. Bricker (Ohio); Irving M. Fein (N. Y.); Andrew F. Schoepel (Kans.); Everett McKinley Dirksen (Ill.); Wallace F. Bennett (Utah); A. Lee Parsons, Clerk.

Ralph Borsodi Books: Social Pluralism, \$5; Flight From The City, \$5; Inflation Is Coming, \$1; Truth About Life Insurance, \$1; Education and Living, 2 volumes, \$5; The Interpreter, \$2 a year; Home Production Manuals, 25c each; I Quit Monster Business, T. K. Quinn, \$1. Address: MONEY.

Speedy and separate peace treaties with Germany, Austria and Japan are the crying need of the hour.

All freedom depends on economic freedom. Lose that and all is lost.

The more clearly we see our problems, the more likely we are to solve them. Many people see only one problem—the land problem, money problem, health problem, religion or some other one—and work hard on it. Seeing the complexity of life, The School of Living offers an adult education covering the thirteen major problems of living.

The School of Living was founded by Ralph Borsodi in 1934 in Suffern, New York to do research in normal living, i.e., that living which allows the fullest development of every attribute of the person without sacrifice of any other one. On the basis that the family is essential for every individual to be normal and that country and local community are necessary for family life, the first years of the School of Living were given to building family homesteads and small communities. For the past ten years Ralph Borsodi has been summarizing the findings of these and other experiments in a three-volume work, "Education and Living."

The first volume describes the degeneracy and the centralization of the modern world, resulting from generations of mis-education. The second outlines the normal family, normal community and the normal religion, as well as the changes in national and world organization necessary to these goals. A large degree of decentralization in six areas is called for—the decentralization of ownership, of control, of production, of government, population and of education.

In the third volume, "Social Pluralism," now to be published, Mr. Borsodi defines, analyzes and gives alternative solutions to three important problems of living, namely: the problem of possessions, of government and organization. He recommends those patterns which put liberty foremost.

The School of Living's popular book, "Inflation Is Coming," published in 1947 did much to arouse the public to the serious nature of the government's mistake in fiscal policy. It is still serving people well because it not only outlines what each family should do with its savings, but presents a producer-created monetary system which would give a great improvement over the

present. The School publishes a semi-monthly comment on current events, "The Interpreter."

Local Schools of Living are being formed in many communities to study and act on living problems. Inquiries by those interested should be directed to The School's educational headquarters, Brookville, O.

Crime & Pensions

So-called "crime investigations" reveal that gambling is a \$20 billion a year business, that it will cost \$100 million a year to control it, that unregulated and non-taxed gambling has created a lawless empire within American society, that the gambling racketeers always work thru politicians and police, corrupting all they contact.

We propose that gambling be put on the same legal basis as liquor and that it be taxed. To gamble is no worse morally than strong drink; both may pauperize individuals and families, but the excitements of gambling are less a menace socially than strong drink; a gambler isn't a menace to the safety of others behind a car wheel for instance. So if one is legalized and taxed, why not both?

We propose, secondly, that the menace of the gambling empire be destroyed not by prosecutions in court but by legal control and taxation. It was this method that put an end to the vice and corruption empire of the prohibition era. This \$20 billion gambling racket can well pay half or more of its proceeds into a pension fund. Since folks will gamble anyhow we should make them help support better pensions for our senior citizens. This tax could double the present low pensions. We have always advocated at least \$100 a month for all citizens proven unable to work. With present prices that sum is now entirely too small. Tax gambling to help the helpless. —Jonkot.

AS OTHERS SEE US: Your little paper has proven to me that there are yet a few sane people left in this world. Your homey articles touch the spot. —A. J. Krause, Houston, Tex.

W. A. M. P. S.

Shall the Money-Lords Destroy Us?

The International Bankers, through our Federal Reserve Bank System, have complete control and ownership of our money. They have the power to create currency and loan this synthetic money to our government, to business and to the people at high interest rates. They have the power to expand and to contract the volume of money and credit in circulation, thereby inducing inflation or deflation at will. They have the power to monetize debts, that is, to put up as security for the money it issues, other peoples debt collateral. This gives them the power to own the bonds and mortgages upon which they collect interest, and also own the Federal Reserve Notes which they have printed plus the power to issue up to thirty times as much credit, check-book money upon which they also draw interest. This system has created an unpayable national debt the net results of which will be NATIONAL BANKRUPTCY.

For example, to get ten, one thousand dollar bills, the Federal Reserve Bank pays only seven cents, the mere cost of printing. For this \$10,000.00 in Federal Reserve Notes they can purchase \$10,000.00 in Government Bonds and draw \$250.00 a year in interest, putting up the bonds they bought as security for the Notes they had printed, all on a 7-cent investment. **THIS IS ONLY LEGISLATED ROBBERY.** We are doing business with a debt-creating money system. Under this system interest-bearing debts must be constantly incurred by the government or the people in order to keep most of our money in circulation. This borrowed money is being constantly retired from circulation in payment of interest. Unless new debts are constantly incurred, money in circulation must continually decline. We have, therefore, **A DEBT-CREATING, DEBT-COMPOUNDING MONEY SYSTEM DESIGNED TO CREATE UNPAYABLE DEBTS.** This compounding of debts and interest has resulted in the downfall of every civilization since long before the days of Babylon. All the money we now use must be borrowed into circulation. The present national debt is already greater than the total wealth of the United States. **THE FEDERAL RESERVE BANKS ACTUALLY HAVE CREATED A MORTGAGE ON THE ENTIRE WEALTH OF AMERICA.**

This privately owned Federal Reserve Bank System is contrary to our Constitution and has usurped the sovereign power of this nation to issue its own money. The people must take the issuance and control of money

out of private hands and return that power to the government. Unless this is done we will continue to lose our Constitutional Rights and our Liberty and we will follow the other bankrupt nations of history down the path to ruin and extinction. This final extinction of our Constitutional, Republican form of Government and the loss of our Economic Freedom is a deliberate plan to enslave the people of the entire world through **INTERNATIONAL BANKRUPTCY.**

To do this the International Bankers met in July, 1944, at Bretton Woods, New Hampshire, and adopted the plan to create a World Bank with **GOVERNMENTAL AND JUDICIAL POWERS** which already supersedes our sovereignty. This Bretton Woods agreement which created the World Bank was followed by the secret conference at Dumbarton Oaks, for which the treacherous, later-convicted, Alger Hiss was nominated Executive Secretary. At Dumbarton Oaks was conceived the United Nations Charter which, in effect, supersedes our Constitution and effectually destroys our republican form of government. The United Nations is a world police force to be used to collect the interest on the international investments of the World Bank and to carry out and enforce its governmental and judicial decisions.

It must now be evident to you that the only way this impending disaster may be averted must be through a nation-wide organization for political action to *rescind* the Bretton Woods Agreements, *abolish* the World Bank and *withdraw* from the United Nations. We must now join together in one gigantic movement to educate the American People to their peril and to take effective political action at the polls so that this nation may not become a seething vortex of the International Financial Dictators. The first steps to effect this organization have already been taken. Millions of people already know the truth; millions more must be alerted. You must do your part in this crusade to save America and civilization. Documented information is available at your request. Get in touch with us at once.

This article was written for people who think!

CONSTITUTIONAL MONEY ALLIANCE

Room 311, 233 So. Broadway

Los Angeles 5, California.

26

13-42, Glendale Blvd

WHO LET THEM IN?

Meaning the weird flock of Hungarian Nazis who as "displaced persons" found a propaganda haven in the United States • By **JOSEPH L. LICHTEN**

BY 1942, at the height of Nazi conquest during World War II, Laszlo Agh was military commander of a Hungarian Forced Labor Battalion. Not a bad post for a former bank clerk from the city of Győr who had to be drafted into the army.

By military standards Agh's command wasn't much. It consisted of slave labor exclusively — harassed Jews and those Hungarian liberals who had protested too much the pro-Nazi policies of the government. Agh's and similar battalions had a political purpose far beyond their physical value as impressed labor: they were intended to effect the gradual extermination of both Jews and the liberal element in Hungary.

Agh had a favorite pastime that became well known throughout the country. When the urge seized him, Agh would direct that guards plant bayonets in the barracks' courtyard. Then he would majestically order his slave troops to fling themselves on the sharp knives.

He was a man of sadistic cruelty—as records and affidavits now prove. His defenseless victims were beaten regularly, kicked with heavy military boots until they sank in unconsciousness. On occasion he forced them to eat their own excrement. Once, in a moment of frenzy, he ordered that Dr. Ferdinand Deutsch, a prominent lawyer and liberal, be hoisted bodily and tossed out of a window. The victim died instantly.

Agh's brutalities reached such sickening excesses that the Bishop of Győr—later murdered by the Russians—together with a group of men high in government, was forced to intervene. Agh was court-martialed and dismissed from his command.

WHERE IS LASZLO AGH today? He is living safely and securely in the United States!

He is quite busy too, serving as the

official representative here of the Magyar Harcosok Bajtarsi Kozossege (Hungarian Veterans Association), whose membership includes Hungarian Nazis who escaped retribution and are living in exile, mostly in Europe, marking time while they nourish the hope that a new war will open the path for their return to power in Hungary.

Our immigration regulations emphatically bar any alien with a background of moral turpitude. Just how Laszlo Agh, as an emigre to the United States, overcame

this obstacle is a question better explained by immigration authorities. How he got here and who smoothed the way for him—while thousands of genuine democrats, victims of both fascist and Communist persecution, are denied entry by the repressive McCarran law—is something of a deep mystery.

It is no mystery, however, that Agh is not a rare exception. Hundreds of others like him—not former Nazis but still active ones—have sailed into New York harbor, enough of them to make

Continued on page 7



"They pose as anti-Communists while casting the shadow of the Arrow Cross."

OUR READERS

Outflowing emotion

EDITOR: May I suggest a point to counteract the anti-FEPC argument that "you can't legislate emotions." I ask persons who use this slogan whether, therefore, we should have no laws against rape. They cannot deny that such laws deal with an emotion which is at least as deep-seated as the desire to discriminate.

Afterwards I point out that actually neither FEPC nor laws against rape legislate emotions. But, like most other laws, they legislate against those who go beyond emotions and engage in conduct which harms others.

New York. **SAMSON H. F. GOLDSTEIN**

Rabbi's triumph

EDITOR: Rabbi William B. Silverman deserves our salutation. The story about his battle against the "book burning" (NOW NASHVILLE HAS THE BOOK BURNERS—April issue) lifted my spirit and renewed my faith in courageous living.

I know that such an activity does not meet with universal congregational approval. Everywhere there are sh-sha Jews. One's triumph is often filled with grief and irritation. During my ministry in Wheeling I was engaged in a similar battle and the memories are still vivid in my mind. I know that Rabbi Silverman's spirit has been strengthened and lifted by his experience. I also hope that in every other way he has come out unbowed and unscathed.

GEORGE B. LIEBERMAN

Nashville.

Rabbi.

Since publication of the article describing Rabbi Silverman's radio and pulpit campaign against superpatriots who tried to pressure a book-burning campaign in Tennessee schools and libraries, the young rabbi has received scores of commendatory letters for the manner in which he aroused the responsible elements in the community. The House of Representatives of the Tennessee legislature, which resisted an organized campaign to force one of its legislative committees into the book-burning business, passed a special resolution lauding Rabbi Silverman.

No shortage of bias

EDITOR: My personal experiences—I'm an insurance broker—attest to the validity of your article on insurance company hiring practices (ARE THEY HIRING JEWS?—June issue). Even the strain of a labor shortage hasn't really eased their discriminatory policies. . . .

Philadelphia.

J. J.

EDITOR: I worked for an insurance company, one of its few Jewish secretarial employees. The snide remarks and cutting glances of my supervisors was too much to take for the low pay. I quit. . . .

New York.

ANN COHEN

EDITOR: . . . but banks are the work of fenders. . . .

San Francisco.

DAVID BROOKS

EDITOR: Having spotlighted the situation in banks, public utilities and insurance companies—why quit? There are other quasi-public and monopoly fields where employment discrimination is the rule.

Galveston.

SAM LEWIS

More exposure spotlights will shine in future times.

the ADL bulletin

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The Contemplative Man

A BIG business tycoon, tradition has it, is a dynamic fellow with a dramatic flare, lots of salesmanship, a genius for organization and an instinctive sense for making a million. He usually accomplishes this by pushing buttons and sending myriad numbers of subordinates scurrying hither and yon.

COMMENT:

A big business tycoon, tradition further has it, rarely has any doubts about the right decision. He goes ahead and acts. The contemplative life seemingly is not for the business man. He has neither the time nor the metabolism for it.

But there comes a moment in the life of almost every tycoon when he wishes he did. At such times, he is lucky indeed to know one Jacob Alson, a philosopher and artist, who some time in his youth lost his way and wandered into strange paths where people don't have much truck with philosophy or art. He wandered into the high road of business enterprise without the usual equipment of desk-pounding dynamism, or dramatic salesmanship. He brought along with him a warm, gentle personality, an orderly mind, and a sense of the meticulous which is reflected in the scientific method and artistic flare that he has always exhibited in his work.

Benjamin R. Epstein
NCL NATIONAL DIRECTOR

JACOB ALSON HUNG out his shingle as an accountant, but businessmen soon found out—bright fellows that they are—that while there are many accountants, there are few Jack Alsons, whose name today in a large part of the New York business community has become synonymous with "business counselor." Many a client who suddenly found his index finger frozen with indecision on that push button has turned to Jack Alson—the man of action seeking out the contemplative man for timely advice and sound counsel.

In time, the business tycoon would get an answer. But not until the

troublesome problem had been examined in the Alson manner, its flaws carefully analyzed, its good points touched up, the whole thing then reassembled in solvent order. The answer might be to push the button, or it might be "don't"; but the tycoon had learned from experience that it was the right answer.

Someone once guessed that Jack Alson's particular business qualities would be comfortably at home with the complicated job of treasurer of the ADL. That was eight years ago. Alson has stuck with it ever since, to the great delight of everybody concerned.

The treasurer's art demands some basic personality attributes. It is Alson's judgment that the most important thing a treasurer must have is "anonymity." Now, there is a plot to destroy his this month, if not in Macy's window, then in the next most conspicuous spot in New York—the Waldorf-Astoria. Alson and the treasurer of the American Jewish Committee, Maurice Glinert, another sweet guy, will be honored at a testimonial dinner on September 22nd, an affair that will inaugurate the JDA's fall fund-raising campaign in New York City.

JACK ALSON is very much at home at an ADL board meeting. He finds all his skills challenged. While listening to a dozen reports, he will sit back quietly taking in all the details. He sits, say for two hours, while favored plans and pet projects are tossed back and forth. He enjoys the give-and-take among his fellow directors. A pioneer in ADL work in New York—one of the dedicated handful who helped to expand the League into a strong, national agency—the enthusiasm of other lay leaders, many of whom he had personally won for the ADL fold, makes him feel like a satisfied recruiting sergeant. Widely-traveled and well-read (he quotes poetry and converses in French), he shares the creative thinking of the intellectuals among the board members. But when their zeal threatens the security of the purse or the stability of the League, Jack Alson speaks. Continued on page 6



JACOB ALSON

Award for Eisenhower

The President, 9th winner of the medallion, will accept it at ADL's 40th anniversary celebration

DWIGHT DAVID EISENHOWER is the 1953 winner of ADL's America's Democratic Legacy Award.

The traditional silver medallion, awarded by the League each year to an American in recognition of distinguished contributions toward the enrichment of America's democratic legacy, will be accepted by the President at a dinner on November 23 in Washington.

The affair, given by the Board of Governors of B'nai B'rith, will honor ADL on its 40th anniversary. B'nai B'rith President Philip M. Klutznick will preside for the occasion and Henry Edward Schultz, ADL national chairman, will make the presentation to the President. The dinner will be the climax of a five-day celebration of ADL's four decades of service to the nation in general and the Jewish community in particular.

Mr. Eisenhower was a unanimous choice among this year's nominees for the award. The selection was made by ADL's nation-

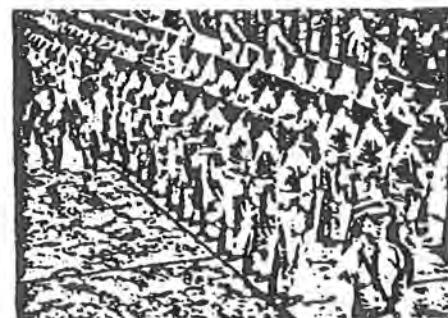
al executive committee "not only for the President's expression of views and actions in the civil rights field since assuming the office of Presidency, but also for his long and distinguished record in the war against Nazism and in the inculcation of democratic practices in the armed forces."

Nine other Americans are previous winners of the medallion. Among them are former President Harry S. Truman (1949) for his strong civil rights program; Mrs. Eleanor Roosevelt (1948) for her work with the United Nations Commission on Human Rights; Senator Herbert H. Lehman (1952) for his support of a Senate cloture rule to end filibustering and for his vigorous opposition to the McCarran-Walter Immigration bill and similar repressive legislation; Charles E.

Continued on page 6



Eisenhower created committee for fair employment practices among government contractors.



ADL also cited President for "Inculcation of democratic practices in the armed forces."



"... for his long and distinguished record in the war against Nazism." The liberator of Europe is shown examining a cluster of corpses, all that remained of inmates at Gotha concentration camp.

The FBI and CIVIL RIGHTS

The Governors' attack on investigations is also a sharp reminder that no official stands above the law

THE attack made on the Federal Bureau of Investigation by Governor Fine of Pennsylvania and Governor Battle of Virginia at the Governors Conference in Seattle is certainly worth a second look. The shock effect of this attack on an effective agency should not be a blind to the real object of the criticism. Because these governors have on various occasions gone out of their way to say complimentary things (and deservedly so) about the FBI, it is significant that they find the FBI a subject for criticism only when that agency seeks to enforce the federal civil rights acts.

Critics of the FBI imply that somehow it meddles in state affairs on the basis of old, dead letter laws that are no longer applicable to the times. It is true that the federal civil rights acts were passed during the Reconstruction Period after the Civil War. But they are just as applicable today as is the 14th Amendment to the Constitution, which these acts are intended to implement.

Briefly, these acts are designed to implement the Amendment's guarantee that no state shall "deprive any person of life, liberty or property without due process of law, nor any person within its jurisdiction of equal protection under the law." It may be that in the Reconstruction Period the rights of Negroes were the primary concern of these acts. But the 14th Amendment was never so narrowly conceived. It was intended to protect "any person." Thus, they seek to prevent infringement of any citizen's constitutional rights by others, including state officials.

It is this principle that the two governors attacked when they attacked the FBI.

IT IS INTERESTING to note the manner in which the FBI discharges its duties

The editors of THE ADL BULLETIN asked John Edgar Hoover, director of the Federal Bureau of Investigation, for his views on the governors' complaint. Mr. Hoover's statement follows:

THE action of several Governors in protesting against civil rights investigations in their respective states by the FBI unfortunately gives the impression that the Bureau has usurped the rightful law-enforcing functions of the states. As a matter of fact, the investigations by the FBI in the field of civil rights have been

under the authority of the federal civil rights acts by investigating charges of violations of civil rights by state officials. For example, there are the so-called Ku Klux Klan cases in which state police officials who had aided and abetted the notorious KKK in acts of violence and intimidation were brought to justice and punished. State officials are often reluctant to investigate charges of brutality brought against state police and other state agencies. In such cases investigations by the FBI are frequently the only practical method for defending individuals whose rights have been invaded.

If the attitude of the two governors is to go unchallenged, the logical consequence will be a weakening of safeguards against the abuse of law by state officials. It is perhaps significant that one of the governors coupled his attack on the FBI and the federal civil rights acts with a sour remark on habeas corpus—that fundamental bulwark of individual freedom developed by Anglo-Saxon jurisprudence.

If any criticism is to be made of the federal civil rights acts, it is that they are surrounded by a number of legal qualifications and provisos which prevent their full utilization. Bills to close these gaps have been introduced in Congress. Their passage, rather than the restrictions of existing inadequate laws, is needed.

NO STATE OFFICIALS stand above the law and therefore no group of state officials can be exempted from the prohibitions of the civil rights acts. Any such exemption would be tantamount to a declaration that those exempted are privileged to violate the United States Constitution without redress by federal authorities. Such a situation would be a negation of the principles that ours is a government of law and not of men.

—HENRY EDWARD SCHULTZ

made pursuant to an Act of Congress. It makes little difference whether the Act of Congress was passed in 1866 or 1953 so long as it is the law of the land. The Attorney General has not only the right but the duty of establishing as a matter of policy that the FBI should investigate the alleged violations of such Acts of Con-

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THEY'RE PA

By EARL RAAB

I LOST my leg playing the Shadow Game, just as our children are still doing. How many more legs will have to be lost?"

The young man who had limped to the front of the room asked the question angrily. The audience answered by shifting uneasily in its seats. No one wandering into the school auditorium that night would have mistaken it for a PTA meeting. The faces were tense, worried, tired, seamed with the lines of men and women who work long and hard in the sun.

One little man with white hair thrust his hands in the air and said with old hopelessness: "We know, Miguel, but they won't do anything about it, so what can we do?" Heads nodded wearily in agreement and murmurers asked each other: "What can we do?"

Another young man arose. He was a stranger. "You've been saying that for years," he told them quietly. "I'll tell you what you can do."

He spoke for 20 minutes, softly, without dramatics. When he was through, there was a momentary silence. Then the little man with white hair cleared his throat.

"This is all new to me," he said, "but it sounds like a good thing. I volunteer!"

A girl stood up: "I'm only 18 but I want to volunteer for my mother. I know she'll do it." Other hands began to wave. . . .

WHAT BEGAN THAT night in Sal Si Puentes was more than an experiment in community self-help. It was a step forward in the civil rights campaign in the



Sal Si Puentes: "three-deep houses laced with narrow

NG the ROADS NOW in



San Jose's "unorganized minority" never pulled its weight — until someone tapped its voting strength

The persuasive young man was Ross, executive director of the California Federation for Civic Unity, an association of human relations agencies, including ADL's regional offices in the Eastside. The "unorganized minorities" of San Jose—unorganized and thus inarticulate—don't pull their weight in the city to broaden civil rights and combat racial and religious discrimination. This is particularly so to the thousands of Mexican and Mexican-American families living in the Eastside. Only in Los Angeles (where there is some ready-made leadership) have they been able to group themselves effectively. The Federation, assisted by funds from the American Friends Service Committee, has a program for mobilizing groups throughout the state. Sal Si Pudes was the pilot experiment. Sal Si Pudes is a long-standing nickname for the Eastside—or Mexican—

neighborhood of the city of San Jose. The phrase means: "Get out if you can." No one who has seen Eastside needs to be told why: dilapidated three-deep houses laced with narrow mud roads, dotted with cess-pools, without sanitary facilities or protection from floods or traffic hazards; without play facilities for the children; shrouded with the miasma of disease and helplessness. It is one of the worst slum areas in northern California.

In the spring Sal Si Pudes was hit with one of its seasonal floods. A small boy was photographed standing in the muddy water, helping his mother bail out seepage that ran through the floor of their home. The photo, published in local papers, elicited a few dismayed letters to editors along with the customary statements from public officials "deploring" the situation. But nothing was done. When the water receded, the men of Sal Si Pudes dis-

posed of the drowned rats and life went on as usual. Children continued to play the Shadow Game, jumping over the bright patches of sun which flashed through moving railroad cars. The railroad tracks made a dangerous playground, but there was nowhere else to go. Sometimes the children played in the creek when it had dried up, but refuse dumped by the packing house made sores on their feet.

THERE WERE MORE letters to editors when an epidemic of amoebic dysentery broke out in Sal Si Pudes. One hundred and twenty-five cases were discovered on one street. But nothing was done. Sal Si Pudes shrugged it off helplessly.

It is this sense of helplessness that makes so many Mexican-American communities ineffective. Helplessness, Fred Ross figured, was the problem, more so than floods and rotting homes. He assembled a crew of four: a public health nurse, a Catholic priest, a couple of laborers. Five nights each week they canvassed homes in Sal Si Pudes. Their immediate objective was voters' registration. The ultimate purpose was to get the people of Sal Si Pudes to work together.

Only 1600 out of a possible 20,000 were registered to vote. That was a starting point for Ross. He organized the town-hall meeting, found plenty of volunteers, some of whom were made deputy registrars. Teams worked up and down the streets of Sal Si Pudes, talking to families, sending them out to a deputy registrar set up outside in the street.

"It was a hedge-hopping operation," says Ross. "As each set of block workers finished an assignment, I picked them up and took them to the next eight block swatch down the road; and they were at work there before the deputies had finished registering the people at the first location."

Much of the registration was done by automobile light. It was hard, exasperating work. The Community Service Organization, as the new group called itself, spent two and a half months and 3000 man hours registering 4000 people. Next, "Get Out the Vote" teams were made up.

RESULTS BEGAN TO show almost immediately after election day. For the first time, the city sent ditch-diggers into Sal Si Pudes to dig out Silver Creek and build dikes that will halt future floods. The packing house was forced to stop dumping its refuse in the creek. Cess-pools were fixed up. But Sal Si Pudes really sat up and took notice when city hall began to pave the roads.

It wasn't only voting power that made

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... without sanitary facilities or flood protection . . . shrouded with the miasma of disease."

THIS MONTH

SEPTEMBER

THE mail brought a five-page press release ubiquitously addressed to: "The Press; my political friends and enemies; my correspondents, and especially to those kind people who have afforded such friendly interest and helpful assistance during the past difficult two years." Since it came from H. Keith Thompson, Jr., it is not presumptuous to assume that THE ADL BULLETIN is in Mr. Thompson's category of "enemies," political or otherwise.



Readers may recall a piece we ran on Thompson last November [CASE HISTORY OF A NAZI AGENT]. We reported how this personable 31-year-old Navy veteran, American-born, well-reared and Yale-educated, had dedicated himself to a revival of fascism, registering with the Justice Department as a foreign agent. He was American representative for the Socialist Reich Party, strongest of West Germany's neo-Nazi political movements. He defended unreconstructed Nazis who had been punished as war criminals and philosophized to anyone who might be listening that "the spirit of our age is the resurgence of authority, which is antithetical to democracy, liberalism and communism."

Young Thompson being a healthy physical specimen, it must be reckoned that his flesh is still willing; it is his "spirit of our age" that is weakening. His five pages of rhetoric are in the nature of a swan song in which he defends his past associations with fascism while exhibiting himself as "a political maverick" who stands four-square for civil liberties and enthusiastically endorses—in the same sentence yet—the American Civil Liberties Union and the Civil Rights Congress. The ACLU, on finding itself bracketed with the Communist Civil Rights Congress, can only respond, "Deliver us from such friends."

Mr. Thompson also wants the final record to show that he has rendered an "unalterable decision" not to run as a candidate for Congress in New York's 18th Congressional district. (In spite of the fact that nobody asked him.) On the other hand, if he were asked to nominate somebody, his choice would be—Vito Marcantonio! Mr. Thompson winds up by telling us "I am sorry if my discontinuance and disassociation from activities with which I have been publicly 'identified' is a source of disappointment to you."

We can do no less for young Mr. Thompson than ease his departure from the political nether world with the thought that his absence won't really be as unpopular as he fears.

Answer to a bigot

FLORIDA'S FRATERNAL ORDER OF POLICE sponsors a statewide bicycle derby as an antidote to juvenile waywardness. At the finals last month in St. Petersburg a bit of waywardness crept in for which the youngsters can't be faulted. This was strictly adult stuff—which might have left some of the kids wondering what they could sponsor to reform wayward grown-ups.

Pedaling for St. Petersburg in the 8-9-year-old class was Robert Dinkins, a kid with a toothy grin. Not so much his grin, but Robert's skin annoyed the police officer in charge of Jacksonville's entrants. "We don't want our white boys racing against niggers," this fighter of juvenile delinquency announced with finality. "It's against the rules."

St. Petersburg had Policeman Hugh Harden on hand. We have no report on Officer Harden's handling of traffic, but we're reasonably sure he never descends to "Where's the fire?" Harden won hands down when he inquired of the blundering bigot: "Do the people in Jacksonville stick as close to their Bible as they do to the derby rules?"

Young Robert got to race. Won a prize, too. And Officer Harden finds himself being quoted all over town.



Former President Harry Truman received 1948 medalion from Justice Steinbrenner. Others shown are ADL Commissioners Max Schneider (left) and Edmund Wetters.

Award for Eisenhower

Continued from page 3

Wilson (1948) for his chairmanship of the President's Committee on Civil Rights, and Henry Ford II (1911) for his work in establishing Ford Foundation as an impetus to greater research in human relations problems.

The President will be joined by scores of other prominent Americans—government leaders, educa-

tors, UN delegates, clergymen of all faiths, labor and industrial leaders and other well known in public life—in celebrating ADL's 40-year history. The League was founded in 1913 by Sigmund Livingston, a B'nai B'rith leader and lawyer from Bloomington, Ill., who served as its first national chairman until his death in 1945.

COMMENT:

The Contemplative Man

Continued from page 2

He talks slowly and in precise terms. He quotes statistics. "Gentlemen, I estimate ADL's income this year will be so-and-so dollars. All of the projects suggested here are worthy. But we can afford only the three best, not the others."

Alson's financial forecasting is rarely challenged. Despite the unpredictable elements that go with financing by fundraising, he has a remarkable record of predicting with accuracy, good year and bad, what ADL's income will be and what it can afford to spend. It isn't easy to challenge this kind of record.

There are some people I can turn to for advice and guidance on the most difficult problems, and from my own personal experience, I know why the business executive turns to him.

JACK ALSON is a practicing Jew. The son of an Orthodox rabbi, Alson finds the modern concepts of Reform Judaism more to his liking. But, if the Reform temple has become a fountain for his spirit, it is

also a forum for his traditionalist leanings. Alson rebels out loud when Reform extremists try to widen the ritualistic schism between themselves and the Orthodox. "Tampering with some of the beautiful ancient liturgy isn't progress but desecration," insists a man, now 60, who can chant the *bastorah* of his bar mitzvah with the same ease, yet without falsettos creeping in, as he did 47 years ago.

Jack Alson's own involvement in Jewish life is demonstrated by his activities in many Jewish movements. But the one closest to his heart is B'nai B'rith. He has been a member of B'nai B'rith through nearly all of his adult life. He came up from the ranks to be president of District 1 and today is still one of its strong and devoted leaders. He served as the president of the N. Y. Metropolitan Council of B'nai B'rith. His major efforts have for many years now been in ADL. He finds in B'nai B'rith and the League an answer to his personal craving for making a contribution to American democratic life.

The FBI and Civil Rights

Continued from page 4

gress. The FBI is not a policy-making organization. It is a service agency. In connection with civil rights investigations, it does not make a full investigation until so directed by the Department of Justice.

In the cases about which the Governors complained, the FBI had been specifically instructed by the Department of Justice to make these investigations. In making these investigations, the FBI was merely discharging its duty. Only the Congress has the authority to repeal Acts adopted

into the law in the past, and it would appear that if the Governors are opposed to this law, their recourse would be to go to Congress and seek the repeal of the law rather than leveling their attacks upon the Federal Bureau of Investigation. When the FBI can enforce a law of its own choosing we will have a Gestapo, and I will not permit the Bureau to be a party to that repugnant un-American tyranny.

We of the FBI have no choice but to do our duty as best we can. This we

continue to do, particularly in the investigation of violations of Federal laws and particularly in those cases wherein the Department of Justice so directs us, as is the case involving civil rights investigations. The fear that the FBI will invade the states to investigate every complaint made against state officials is without foundation. When requested by the Department of Justice, it is the duty of the FBI, however, to investigate where the allegations are of a substantial nature indicating a violation of the civil rights statutes.

—J. EDGAR HOOVER

Who Let Them In?

Continued from page 7

Hungarians who had been forcibly ejected by the Germans (and were still alive) returned to their homes while the Hitler collaborationists fled westward to populate DP camps.

Were the collaborationists fleeing from the Communists? Actually it was not until the Ferenc Nagy government fell in the fall of 1947 that the Communists really began their domination of Hungary. What really motivated the escapees was their fear of being punished as war criminals.

Soon after the liberation, "clearing committees" were organized throughout Hungary. Each person had to appear to determine his innocence of war crimes. Those genuine DPs who returned to Hungary were given clean bills of health. The dyed-in-the-wool Nazis preferred to remain in the DP camps—until they found an opportunity to reach the United States.

As for the opportunistic "little Nazis" who remained in Hungary—they were among the first to join with the Communists.

Until 1947, the Hungarian Nazis in exile were politically quiet, happy to have saved their skin. But the increasing tension that arose between Russia and the United States became a tailor-made opportunity for political exploitation. They dared to reorganize, forming two "anti-

Communist" groups that retain many of the trappings and almost all of the ideology of the Hitler era.

The more important group is the aforementioned Magyar Harcosok Bajtarsi Kozossege—the veterans association. It is led by General Andreas Zako who was intelligence chief for Ferenc Szalasi, the Hungarian Quisling, and organizer of the Kopjas Movement which was patterned after Himmler's SS.

THE SECOND GROUP calls itself the Hungarian Liberty Movement. It is headed by General Ferenc Farkas de Kisbarnak who had served as a member of the court-martial committee that sentenced to death most of the leaders of the Hungarian resistance. (It was this court which arrested and detained Cardinal Mindszenty for his part in the resistance.) The Hungarian Liberty Movement is an out-and-out Nazi group, way to the right of the MHBK. But that didn't prevent General Farkas from visiting the United States in 1952 to make an "anti-Bolshevik"

speech at Manhattan Center in New York.

The aims and activities of both groups spill over into the life of the Hungarian community in America. The fascist Liberty group meets secretly from time to time in New York and Washington.

One cannot analyze the wholesale infiltration of Hungarian Nazis into this country without wondering how they succeed in usurping important posts in American propaganda organizations, to the detriment of both the United States and those honestly democratic Hungarians who are refugees from Hungary.

To answer the question, you must consider the strange roles played by two high placed men who know their way in and out of diplomatic alleys and who, surprisingly, have some excellent contacts with the State Department and other branches of our government.

Next Month: Dr. Lichten calls the roll on the Hungarian Nazi propagandists who have found refuge in the United States.

They're Paving the Roads in Sal Si Puedes

Continued from page 5

the difference. There is a new spirit in Sal Si Puedes. For the first time the community, working together, is a meaning-

ful force. The Community Service Organization has arranged for San Jose State College to lead recreation and craft classes every afternoon and on Saturdays. It got the public schools to begin classes in basic English for Spanish-speaking people, then got 150 to enroll in the first class. This year, for the first time, this Mexican-American community applied its weight to the campaign for a state FEPC, which came closer to enactment than ever before.

The experiment of Sal Si Puedes is a success. Fred Ross and the California Federation for Civic Unity have since moved on to another depressed neighborhood in booming, populating California. . . .

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The Bulletin

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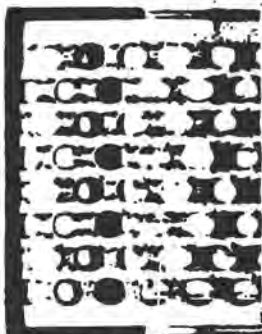
THE RESPONSIBILITY IS OURS

By
BONARO W. OVERSTREET

*The Individual
and Our Human
Relationships*

PAMPHLETS • FREEDOM PAMPHLETS • FREEDOM

So. Calif. Society for Mental Hygiene
306 W. SEVENTH ST.
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Freedom is more than a word. It is a deeply cherished belief in the essential importance of the person and in the supremacy of a society which respects and safeguards the eminent dignity and integrity of personality.

Freedom is a creative spirit that summons the energies of all men to the task of building the kind of community, the kind of nation, the kind of world in which they want to live. It is a dream of a world in which all men, women, and children are encouraged to grow to their fullest—physically, mentally, spiritually—so that they may fulfill the great promise of their inner potential.

But freedom is more than a belief or a dream. Freedom is also a process; as such it is concerned with means as with ends, seeking through democratic methods to create the good society.

The education of free men to understand their proper role in a free society is basic to such a process. To this task the **FREEDOM PAMPHLET** Series is dedicated.



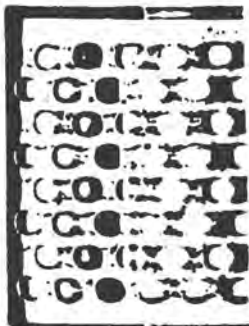


THE RESPONSIBILITY IS OURS

The Individual and Our Human Relationships

by

BONARO W. OVERSTREET



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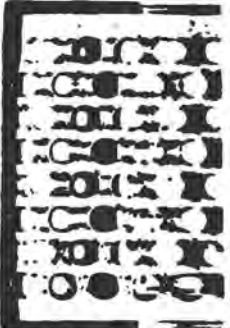
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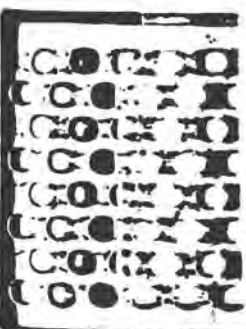
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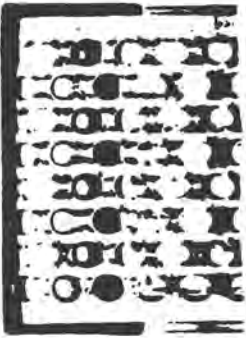
Bonaro Wilkinson Overstreet, a Californian by birth and a New Yorker by adoption, is, in practice, a kind of American at large; for her work in both adult education and personal psychology has, during the past dozen years, brought her into contact with groups and with problems in virtually every state of the union.

Together with her husband, Harry Overstreet, she has taught in California, New York, and Michigan; has served as research associate of the American Association for Adult Education; and has acted as counselor in many different places where citizen groups have been intent to establish community councils.

As an author, she is known for a number of books—*"The Poetic Way of Release"*; *"Search for a Self"*; *"Courage for Crisis"*; *"American Reasons"*; *"Freedom's People"*; and, in co-operation with her husband, *"Leaders for Adult Education"* and *"Town Meeting Comes to Town."* Within the next few months Harper and Brothers will issue another of her books, *"How To Think About Ourselves."* She was, for a period of over two years, a regular weekly contributor to *PM*. She writes monthly articles for the *National Parent-Teacher* and is an advisory editor of that magazine. Other articles and poems have appeared widely in various journals.



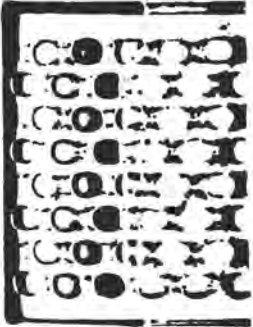
NO CHANCE TO ABDICATE



Most of us have never wholly liked the responsibility of being human. We are committed by our nature to live within the group. That is all right: we have no wish to be hermits. But we are presumably committed by our rational powers to try to live *well* within the group: to make of gregariousness a social art rather than an accident of nature. Here we bog down. We bog down because we are afraid of ourselves and of the people around us. We have never trusted enough either those phases of our own make-up that might save us or those fellows-in-humanity who must be included in any social salvation worth the name.

Yet the fact remains — and is being blackly underscored in our time — that group existence is intolerably precarious unless it is tolerably rational and tolerably generous in spirit.

The fact also remains that rationality and generosity do not exist wandringly at large in the universe. They exist in individuals. They cannot exist in any family, community, nation, or world except as the pooled contribution of individuals.



However much, then, we may wish in our frightened days and nights to designate the makers of our social predicament as **THEY** instead of **WE** or **I**, each of us has a responsibility from which no abdication is possible. Even though we might be willing to exchange our human birthright for an unchallenging security; even though we might be glad to become social ciphers, the privilege would be denied us. Our fate would still be tied up with that of the people around us, and theirs with ours; our retreat from responsibility would be a social, not a private, event. It would be an influence: it would become for others a source of discouragement or cynicism, or it would become a justification for their own self-excusing.

If there is no escape from the individual responsibility that is upon us as social beings, neither is there any substitute for a sense of individual worth and competence. Without this sense, responsibility is something to dodge or to lug wearily. With this sense of worth and competence, that same responsibility becomes a source of both excitement and deep satisfaction.

Here we propose to take stock of what we individually amount to—and can amount to—in a social scheme of things in an age of fear. The major problem of our time is that of human relationships. It is to this problem, therefore, that our personal responsibility most clearly attaches. Can we make any difference in the way people feel about themselves and other people; any difference in the way they treat themselves and other people? This is the prime question that challenges us. Our answer will express both our social philosophy and our social methods.

In school, we learned to recite the law of gravitation: *Every particle of matter attracts every other particle of matter in direct proportion to the product of their masses and in inverse proportion to the square of the distance between them.* The words may have meant little more to us, at the time, than rote-material to hand back on an examination. Yet we might ponder the familiar phrases and work out a comparable law of "psychological gravitation." That law would reiterate on the mental, emotional, and social levels of life what Newton declared on the physical level: namely, that nothing in the universe exists in isolation; every unit, however independent it may seem, is involved with all other units in a pattern of mutual stress. To quote Robert Frost,

"However it is in some other world
I know that this is the way of ours."

Perhaps our law of "gravitation" could be stated thus: *Every person influences every other person in direct proportion to the product of their psychological "masses" and inverse proportion to the square of the distance between them.*

By psychological "mass" we might mean something like this: if we know what we believe, if we know what we want to count for, if we have a positive feeling for human beings and a positive sense of life as an experience, and if we have fairly well managed to underwrite our convictions with our behaviors, then we are likely to carry more weight and exert a stronger influence than if we are a clutter of inner contradictions, unresolved emotional problems,

cross-purposes, moods, and whims. The whole person is more likely to exert the influence he chooses to exert than is the person whose make-up is a thing of psychological rags and patches.

The word "distance" also calls for appraisal. We may jog one another in a crowded elevator, or live next to one another for years, and yet, psychologically, be poles apart. Or we may, by indirect methods, reach one another's head and heart across a hemisphere. But here, for the moment, we are going to take "distance" in a quite literal sense. We are going to say that we have more chance to count for something where we are than where we are not; more chance to influence people with whom we live and move than people whose paths never cross our own. We are not, in brief, doing all that we can for our society if we merely read articles or listen to lectures that tell us about the problems of India or China, or Palestine. It is all to the good for us to learn about India and China and Palestine. Yet our knowledge remains suspect—it seems nothing more than a psychological stimulant with which we arouse ourselves to brief feeling—if we are not applying in practice *where we are* the same principles that we apply in theory *where we are not*.

Every one of us, as we have noted, exerts some "pull" upon other people. There is no escaping the responsibility inherent in that fact. But our chance to make a planned rather than an accidental difference may largely depend upon how nearly *whole* we are as individuals and how aware we are of what is involved in working with real people in real situations.

In the following sections, we will try briefly to explore four questions:

What does it mean to say that each individual is a *unit of influence*?

What does it mean to be *whole* in influence?

In what situations do we commonly have a chance to count?

What specific methods and social skills may help us to work wisely for better human relationships?

UNITS OF INFLUENCE

Every child who delights in the game of peek-a-boo seemingly goes through a first stage where he does not know that he can be seen if he cannot see. If he covers up his own eyes to shut out the world, then he feels that he is also hidden. Soon, however, he learns that seeing and being seen may be independent experiences.

A curious parallel to this childish misconception is often exhibited on the adult level of life. Many people, in their own minds, divide the times they are *intending* to have an influence or make an impression from the times when they are not so intending, and they are surprised, and even hurt, to learn that their conduct has been watched and judged when they themselves were not watching it.

We have all met, for example, the woman who, if called to account for some irresponsible and destructive remark, makes ruffled protest that she didn't mean any harm; she was "just talking." Similarly, we have met the man who does not feel that his true character is in any sense revealed by the fact that he takes it out on his secretary when he has lost an order that he thought was in the bag; after all, he argues, a fellow has to let off steam.

The person who counts it unjust to have his Monday business practices measured against the beliefs he professes on Sunday shares a like childish illusion. He feels that there is a time and place for those beliefs. In that time and place, he does what he feels they call for — even though, in terms of action, this may mean nothing more than that he sloughs off, as it were, his week-day tone of voice and takes on a certain solemn Sunday tone. But those beliefs, to his way of thinking, should not be used as a yardstick against his behavior in other times and places when they are not on his

mind at all and other more "practical" things are. He should not be watched when he is not watching himself.

In such cases — and unfortunately they are legion — we detect a peculiar immaturity: a tendency to act as though life were made up of special occasions when the rules of consideration among human beings apply — and when we can make a good show of living up to them — and unspecial occasions when it is unfair to judge us by the standards those rules impose.

One mark of mental, emotional, and social maturity is the ability to realize that any rule fundamental to human relationships has power in life *only as it pervades* life. The mature person accepts the fact that *any* occasion on which he is with other people is one on which the influence of his words and actions goes beyond his skin-enclosed self. He accepts, in brief, the principle of psychological contagion.

In a world of tremendous events, we may doubt that it makes much difference whether, for example, a chance acquaintance in a dining car is moved, by the manner of our talk, to argue or reiterate old prejudices rather than to think. But two things can be said about even such a trivial-seeming incident. The first is that we missed an opportunity. By admitting our own perplexities, and by refusing to reduce a complex human issue to an oversimplified pattern of black and white, *we might have invited another person to think instead of platitudinize*. We might have sent him away from a chance encounter with the memory of thinking as a pleasant and rewarding experience. We missed that chance. Second, we have reinforced in another person the habit of standing pat and of identifying self-respect with the capacity to stand pat on his already fixed opinions and prejudices.

We may doubt that it makes much difference, again, that we, in a mood of impatience, dismiss as crack-brained nonsense the fumbling but sincere effort of an adolescent son to define what is wrong with the world. Yet, by our impatience, we have made it less likely that this baffled young person will again try out his ideas in our presence. We have reinforced in him the feeling that adulthood is a period in which experience adds up to rigidity rather than wisdom.

We may doubt, once more, that it makes much difference that we allow ourselves to listen with obvious interest to a person who passes on a cruel joke regarding the members of a certain race or religion. Yet this person, like any other, will turn *experience* into

expectation: he will know, when he meets us again, that it is not only safe for him to pull out his juicy tidbits of malice, but that he can become the focus of our interested attention by doing so. And again we have missed an opportunity: that of awakening in his mind at least a suspicion that his particular brand of prejudice may be more of a liability than an asset so far as his own standing is concerned.

Every individual impinges upon every other individual with whom he comes into contact: a clear recognition and acceptance of this fact is, as much as any other one thing, what distinguishes the socially responsible from the socially irresponsible person. Psychological influence is no more confined to special times and places where we are intending to have an influence than electricity in the natural universe is confined to the wires that purposefully carry one tiny fraction of it into homes and factories.

In every situation where we are with any other human being we convey somehow—in word, action, manner, nuance of voice—what we believe about man's relationship to man: whether we believe it to be rightly one of equality or of inequality; of co-operation or of competition; of inclusiveness or of exclusiveness. Through what we try to possess for ourselves we publish abroad daily our definition of success and failure. The person, for example, who is proud to own the sort of car that makes his neighbors' cars look shabby is every day giving public testimony with regard to his own social immaturity—and to the tremendous importance that he attaches to material things as symbols of success. Through the friendships we make we continually testify as to what we consider admirable—and we testify, also, as to whether we think of friendship as something to cultivate for the human joy of it or something to cultivate as a means to our own advancement. Through the way we talk about political and economic issues—whether in public forums or at the family table—we reveal the importance that we attach, or fail to attach, to accurate and responsible knowledge. Through the means we employ, or refuse to employ, to further our own ambitions, we publish abroad what we consider legitimate in man's dealings with man—and we can in nowise escape our responsibility, in this regard, by saying that, after all, we are not setting the standard; we are only doing what is being done. Through the radio programs, newspapers, magazines, movies we choose, and advertisements to which we respond, we help establish the impression that consumer taste stands at one level rather than another.

Finally, through every remark we make about human nature, we help build or destroy the dignity and self-respect of the species to which we belong.

All religions that have an ethical doctrine stress the fact that living in terms of any given code of behavior is a full-time job; not a special-occasion job. Sometimes this fact is naively presented — as when children are taught that it means only that a sort of super-papa called God keeps a critical eye on them while their familiar papa is out of sight. But all spiritual leaders have agreed that any code dictated by the nature of the universe and our relationship to it is as much in effect when we are not being observed by any fellow man — or any "important" fellow man — as when we are so observed.

In contrast to this spiritual insight, we have — and have always had — the doctrine of self-centered expediency: that the effective place to pray is in the market place or on the street corner to be "seen of men"; that the effective place to be on our best behavior is where that behavior will be witnessed by people whom it is to our advantage to impress.

There is much talk, in our day, about the need for a spiritual revival. Any "revival" potent enough to offer genuine hope for man's future will have to establish in the hearts and minds of our twentieth-century selves the clear conviction that there are better reasons than those of self-centered expediency for choosing one standard of human relationships rather than another. Such expediency alone will never tell us that what we do on the most ordinary occasion helps to weigh the scales for or against man's hope as truly as what we do on the important and contrived occasion; that what we do unwatched helps to weigh those scales as truly as what we do watched.

Here, then, we can move logically to our second question: What does it mean to be *whole* in influence?

THE UNDIVIDED SELF

I recall a story told me during the war about a mother who was profoundly shocked to learn that her fifteen-year-old son thought her dishonest because she bought black market meat. His feelings took dramatic form, one night at the family table, when he pushed his plate away and said flatly that he wasn't going to eat any more meat she got by breaking the law. Later, when a family storm had subsided — and the boy had slammed out of the house — this mother protested tearfully to her friend next door, "I never dreamed he'd feel that way about it! *Of course*, his father and I have always said people should be honest . . . but the way he threw it up to us . . . as though we were common crooks . . ."

Every one of us could match that story with some other that would make the same point. It might be the story of a teacher who did much classroom talking about courtesy and fairness, but who used her own sarcastic tongue to make students writhe with humiliation. It might be the story of a man who preached the virtue of thrift and who yet, in his role as advertiser for a luxury product, used every comfort-appeal and prestige-appeal he could think of in order to persuade people to spend money for a thing they did not need and could not afford. It might be the story of a woman who, in her role as Sunday School teacher, talked much about the brotherhood of man, but who, in her role as mother, sternly forbade her own children to play with Negroes or Methodists or Jews. It might be the story of a politician who praised Lincoln to the skies in a public speech at a Lincoln Day dinner, but who, in relation to his own constituency, has no higher aim than to stay on the right side of those who can deliver the votes. It might be the story, even of a member of one persecuted minority who, while vehement in denouncing the prejudice

under which his own people suffer, is himself prejudiced against another minority.

The English poet, Stephen Spender, once poignantly wrote of how he saw

*"cripples pass
With limbs shaped like questions
In their odd twist."¹*

Only in our mind's eye can we see the deformity of those who go crippled in spirit; those whose philosophy is a twisted thing. Yet we know that their deformity, too, bears the shape of a question. Unable to give themselves any answer with regard to the meaning of life—any hypothesis around which they are willing to build consistent behaviors—they shamble on their contorted way, making motions that never add up to unified action.

With the new insights we are beginning to gain into our own nature, we begin to glimpse the fact that the person full of inner contradictions is a double menace to our common welfare.

First, the influence he exerts is itself contradictory; what he affirms in one situation, he denies in another; what he supports in one, he condemns in another.

It might seem that such a character would at least do as much good as harm—and the truth is that he may do many specific goods. Yet his over-all influence will be destructive rather than constructive. He will, for one thing, add to the general confusion about whether *principles* apply all along the line, or only when convenient; and he will, for another help to reduce the very ideals he professes to cheap and tarnished things—making it seem that they do not actually have the power to shape a *whole* life in their image. Ideals, like people, are known by the company they keep—or the company that professes to keep them. If too many who pose as their friends and supporters show that they can "believe" in those ideals and yet remain far less than whole in their relationship to their fellow men, the ideals themselves begin to seem weak instead of strong, wishy-washy instead of regenerative, hypocritical instead of honest.

But there is a second major reason why a person full of inner contradictions is a social hazard: torn within himself, he is likely to become, in relation to the people around him an active unit

¹Stephen Spender, from XIV; POEMS. Faber and Faber, London. 1933.

of hostility. More and more, under the guidance of psychologists and psychiatrists, we are learning that it takes a fairly sound core of self-respect to make a person able to like other people and to want them to have a decent chance. The type of hate that destroys personality and works havoc in our world begins, more often than not, as self-hate which, for deeply emotionalized reasons, cannot be faced or acknowledged. The individual, in brief, who is a mass of inner tensions and contradictions is a potential hater of his fellow man.

Such a person may become an active persecutor—in small ways, by bullying members of the family or working subordinates; or in large ways, by fomenting racial and religious antagonisms. Or he may simply pull down the common level of our thinking about mankind by constantly describing the world as the sort of place his own twisted mind makes him think it is: namely, one where the jungle law of do or be done is the law to obey.

Of the many ways in which we fall short of *wholeness*, we might here take stock of three.

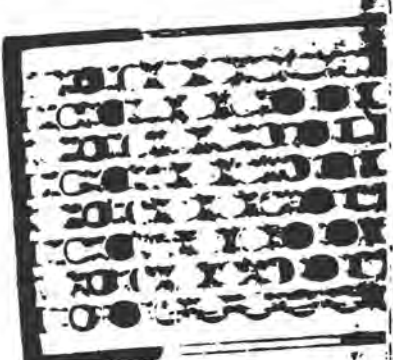
First, we may habitually fail to practice what we preach. To some extent, we all inevitably fail in this manner—for one function of the word, in human affairs, is to project intention ahead of execution. Thus, our declarations concerning the good are always ahead of what we have brought to pass. If they are not so, in fact, it probably means that the whole question of values no longer interests us at all. This sort of "failure" to live up to our words is, however, very different from that of *mistaking* words for actions.

Like every other platform speaker, I find myself present at any number of meetings of one type or another that begin with the salute to the flag. Thus, in the course of a year, I hear thousands of people pledge allegiance to "one nation, indivisible, with liberty and justice for all." *For all*: those words are spoken, in a myriad gathering places, by people who stand with hand on heart—a gesture that is of all gestures the most empty unless it is filled by the spirit. Yet all too often, in those same gatherings, I have heard those same people defend racial discrimination, or maintain that we are just pampering a bunch of social parasites when we talk about low cost housing or federal aid to equalize educational opportunities. Such corruption of the word—such failure to fill it with behavior-content—cannot but encourage a general loss of mental integrity.

The trouble seems to be that the words we speak cast such a rosy glow that we do not even see our actions in the light of stark reality. Or, often, we employ other fine words to decorate those behaviors—as when, for example, a refusal to grant legal and economic equality to the Negro becomes a “loyal defense of a traditional way of life.” Those are words—however empty—on which a man can straighten his spine and even swagger a little. Similarly, the man who cheats on his income tax does not call himself a cheat but a defender of freedom against the invading bureaucrats. However it comes disguised, the habit of contradicting our words with our actions is a habit that destroys *wholeness*.

A second way in which we destroy our *wholeness* is by compartmentalizing our lives. The politician who lets no scruples stand in the way of his getting votes, but who is a “kind husband and father”; the business man who is similarly a kind husband and father, but who lets no scruples prevent his ruining a competitor who also has a wife and children; the mother who feels that her children must have every advantage, but that the children of the slum would come out all right if they were not just naturally “slum material”—these, and many of their kind, have become stock figures in our culture. Every psychiatrist, of course, is familiar with this strange human capacity to keep different aspects of life so far apart, and so stoutly walled off from one another in consciousness, that contradictions among them are not recognized. But psychiatrists never encounter more than the smallest fraction of the cases in which such compartmentalization destroys *wholeness*.

A third way in which we fall short of *wholeness* is less frequently remarked than are the two we have mentioned. It consists in our living up to our ideals as a solemn duty rather than a joyous privilege. It has never been said often enough or firmly enough that the sound rules of human relationships are those through which our human nature stands the best chance of learning what it feels like to be fulfilled: to count for something, to belong, to love, to be reasonably secure. Those rules were not laid down for mankind by whimsical and arbitrary “saints” who wanted to take the joy out of life. Rather, they were discovered and voiced by individuals, here and there throughout history, who were more sensitively aware than most people of what puts into life the “peace that passeth understanding.” When we make a solemn duty of building just and mutually helpful relationships with other

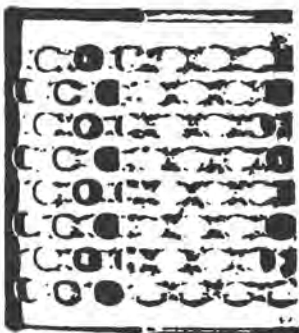


people—and talk as though our human nature were against us in our effort—we simply reveal that we have taken on from the outside rules that have never become a part of our own insight. We are like people who are meticulously correct in the observance of religious rituals, but who have no spontaneous feeling about what they symbolize. The amount of harm that has been done by people who have made all the right gestures of honesty, generosity, and justice without experiencing any contagious joy and sense of release in the process is a harm too great to measure: for all such people have misrepresented the nature of our human nature; and they have not themselves been whole.

As we have already noted, the person full of contradictions is not without influence. We might almost say that our present society is made in his image. Yet it appears true that, in any given situation, the *whole* person enjoys an advantage. He carries weight because his aims can be clear instead of muddled; his actions support those aims; and he is more able than is the torn-in-hreds person to like the human race—not having to project upon it the contempt that is really self-contempt. By liking people for what they are, and not for what he can get out of them, he develops a capacity to draw into the open what is best in those people—so that, in the long run, he contributes to his society not only his own behaviors but also pro-social behaviors on the part of other people that might never have been released without his encouragement.

This hypothesis regarding the power of the *whole* individual may seem, in view of current history, a naive figment of the imagination. Yet we can reasonably say that the unleashing of evil testifies, not to the impotence of the individual who is *whole*, but to our inadequate supply of such individuals. The most terrible threat to civilization has not lain in the calculating masters of evil—Hitler and his crew—but in the fact that so many plain people, everywhere, have been so weakly immunized against the appeals of evil. Too many people have been susceptible to the temptation to exercise power over others. Too many have been seemingly incapable of any strong rejection of evil even when they have mildly deplored it. The big and little Hitlers of our world have been able to have their way, wherever they have variously had it, because what they have stood for has not been thoroughly enough detested by the plain men and women to whom they have appealed for support or toleration.

If we fully sense the fact that human beings make human relations, and sense what is at stake in the conflicts that tear the modern world apart, then we begin to realize our responsibility to become whole.

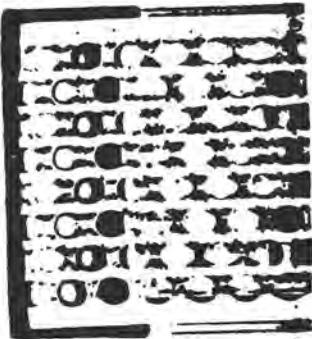


LOOKING AT SITUATIONS

The literature of our race is crowded with parables that testify that even the smallest and least impressive of our actions are spiritually important if they are of the mental and emotional texture that we can rightly call civilized. We tell and retell the stories — the tale of the widow's mite, for example — and something in us unfailingly responds. Yet in our own lives we are forever tempted to believe that only a big contribution to human welfare is worth the bother of making.

If we had a fortune to give away, we tell ourselves, there are a myriad causes we would support. But what good will it do for us to give a couple of dollars? We might as well spend them on ourselves: might as well have the fun of ordering the three-dollar dinner instead of the skimpy one-dollar affair. Not being greatly in love with life, we need the pick-up that this small indulgence will yield — or so we tell ourselves; and while we might get a pick-up out of donating a hundred dollars to some agency that sends food overseas, we would get only embarrassment out of donating our two dollars — or so we tell ourselves.

Similarly, we tell ourselves that we would be willing to run risks for a great cause — if we could see that it would do any good. But it seems quixotic to endanger the tenuous personal security we have built by making a stand that would, in all likelihood, accomplish nothing and move no one else to a similar stand. Thus, we let one opportunity after another slide by us, on the score that no one of them is big enough to be worth while: worth the risk we would run of disturbing our own frail peace. We do not speak up when a perfectly decent person is being maligned because of his race or religion: we would only be conspicuous; we might even make matters worse by arousing antagonism. We do not let any



restaurant owner know that we would be proud to come to his place and bring our friends if he would take a stand against discrimination. We do not, in our church or club, ask for a widening of the basis of fellowship. We wait for the great chance to count for something; and we do not recognize it when it comes, because we have not been schooling ourselves to note the difference between the tawdry and the excellent.

Our blindness in this respect calls to mind the oldest recorded story of the Holy Grail: that of *Percival le Gallois*. Percival, we may remember, was a young man who had been brought up by a widowed mother in complete ignorance of the laws of chivalry or of what it might mean to be dedicated to any knightly quest. By accident, he once saw some knights riding through the forest and was so impressed with their appearance that he joined himself to the court of the Fisher King as a knight-errant. Amazingly, the Holy Grail appeared to him—but he had no knowledge with which to recognize it for what it was; he had no training in what the questions were that must be put to this mysterious visitor to the sight of man. So the Grail not only disappeared, but the kingdom was reduced to a worse plight than if the potential vessel of salvation had never shown itself: that vessel which, if rightly questioned with regard to its source and meaning, had power to multiply bread for the hungry and confound all those who were flouting the laws of God. The ancient tale reports, "A great sorrow is befallen in the land of late through a young knight . . . for that the most Holy Grail appeared to him and the Lance whereof the point runneth with blood, yet never asked he to whom was served thereof or whence it came, and for that he asked it not are all the lands commoved to war, nor no knight meeteth other in the forest, but he runneth upon him and slayeth him."

We might well say that the bloodshed of our time results, in no small measure, from our not knowing greatness when we see it, because we have not gone through the educative process of learning about it in the ordinary situations of our own lives. We have grown up like Percival, attracted at most by the outward trappings of a great quest and ignorant of its meaning: so ignorant that we have no way of recognizing a saving experience when we meet it.

What this comes down to, in practical terms, is that we have to become far more skilled than we are in *situational thinking*. First, we have to learn to know, when we meet them, the situations in our own lives that offer us a chance to count for something. Second, we

have to learn to feel situations in their wholeness and to respond to all that is vital in them—not simply to all that is vital to our own self-interest.

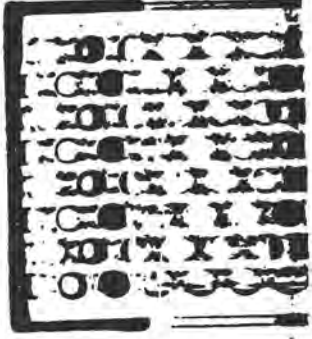
If we examine the daily and yearly pattern of our own lives, we find an astonishing number of times and places where we are with people. Each of these occasions has to be rated as one on which we have a chance to exert some influence: what we do and say will, in some measure, help to create an atmosphere; help to determine the moods and attitudes of other people; help, even to fix the beliefs and expectations with which they approach later occasions.

Some of our life-situations we find, as we check up, are repetitive and durable. In them, we see the same people so frequently and intimately that it would be nonsense for us to say we did not influence them. Such, for example, is the home situation—where all our daily words and moods and actions, all our expressed hopes and admirations, all the rules of conduct we support, gradually add up to a way of life for other people as well as ourselves. Such, also, is the work situation—in classroom, store, office, or factory. Here, only less than in the home, we make a cumulative impression.

In other situations, we see people at intervals—not as intimately or constantly as in the home, but often enough that we can, if we wish, build over the months and years one type of influence rather than another.

Thus, we build friendships—and every friendship we make represents, as it were, the giving of our approval to a certain type of human being. I remember hearing a woman say, not long ago, "Personally, I like Mrs. X. But I don't cultivate her . . . because, you know, she has Jews as friends . . . and if I ever got invited to her home, I'd hate to have to go . . . I just wouldn't know *who* I'd meet there." This woman uses her friendship as a reward for prejudice and a penalty for social generosity. Each of us who cares enough is privileged to do the opposite.

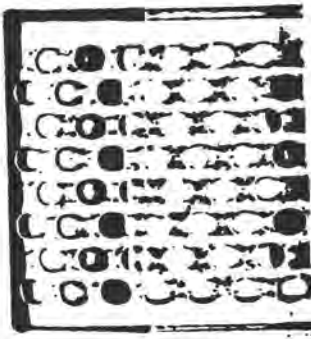
Again, we belong to clubs, adult classes, discussion groups, service groups, churches—and as a member we have a chance to ask for certain types of activities, to vote for a broader policy of admission, to encourage programs that represent a wish to understand rather than a wish to confirm prejudices, to serve on committees that deal with matters that really matter, to help set for the whole group a high standard of participation in community and world affairs.



I think, for instance, of one PTA local that was, in the words of one of its members, "nothing but a pink tea" until a certain woman came to its presidency. Today, it is one of the most vigorous in its state in support of both school legislation and international relationships. This woman did not simply chide her fellow members for inertia. Neither did she start pushing them around. Instead, she did three essential things: first, she rewarded with interest and warm approval every sign of tentative social concern that she detected in any member, so that where creative initiative had hitherto languished in the group, it began to thrive; second, she changed the program gradually from one in which most of the members were spectators to one in which most of them were participants; and third, she began to build in the minds of the group a new image of the role of the PTA—an image that had strength and dignity in a confused world.

There are yet other types of situations where we leave the mark of our behavior. We shop in stores; ride on public conveyances; drive on public highways; walk in parks; mail packages in post offices; go to the movies; eat in restaurants. In each of these places, we register as a unit of courtesy or discourtesy, responsibility or irresponsibility, belief in equality or belief in special privilege. The person who litters a public park with papers has bad manners—and bad manners for a member of a free society. So likewise has the person who bawls out a waitress; who carries on an audible conversation with his neighbor in the theater; who refuses to sit next to a Negro on a bus; who stares in distaste at an individual who is wearing clothes that show him to be of any certain nationality or religion; who drives dangerously because his ego is borrowing a sense of power from the speed of his car.

All such people, in the touch and go of modern life, make petty, ego-centered, provincial responses that encourage similar responses in others and that discourage the setting of high and generous standards for our living together as members of a gregarious species.



The area of our influence actually embraces, of course, many regions in which we may never set foot—as when, for example, we support a bill for slum clearance in certain depressed regions or work to promote better understanding with some nation far from our own. There is, in fact, nothing related to the "housekeeping" of our society that we are not in some position to influence, directly or indirectly, by simple virtue of the fact that every attitude set

going in a human group tends to become multiplied in more and more members of that group.

This is the first aspect of *situational thinking*—making ourselves aware of the range of situations in our own life in which we have contact with other people and therefore a chance to make a difference. The second aspect has to do with learning to think of situations in their wholeness—responding, in so far as we can, to all the people and factors involved.

Most of us, in most situations, think, as it were, from the ego outward—and sometimes not very far outward. Our own stake in a situation—of hope, fear, pride, ambition—so completely occupies the forefront of our consciousness that we can scarcely glimpse beyond it the total psychological landscape in which it should properly be only one item among many.

The executive, for example, who vents his sarcasm upon one subordinate in the presence of others may feel pretty important in the process: he is the big boy; no one can talk back. If challenged, he may make a firm pronouncement that he doesn't believe in pampering people—if they are stupid, he means to tell them so; if they can't stand the gaff, they don't belong in his organization. Such a man is thinking from the ego outward—and not thinking far enough to embrace the whole situation. He does not think far enough to feel other people's inner responses as though they were his own; not far enough, for that matter, to recognize how small he himself looks in his executive pomposity. He certainly does not think far enough to become curious or disturbed about his own emotional need for the shoddy stimulation he derives from the exercise of power.

It does not matter whether a situation involves a few individuals or all of mankind. The principle remains the same: no response to that situation will be adequate unless it takes into account the mental, emotional, and social stakes of all those who are involved.

I remember reading, in some book that I cannot now place, a fragmentary record left by an early American Quaker. It was a psychological record, we might say, of an experience of persecution. The writer told how, on a certain occasion, he was being tormented by a group of fanatics intent upon ridding the world of the sin of Quakerism. At first, he reports, he was able to think only of his own acute physical discomfort. But then—as I hold his words in memory—"I did bethink me that I might improve the occasion by discussing

religion with my captors." That the belief he stood for has not only managed to survive but to win for itself a place of high regard may be due, in no small measure, to the power that individuals have had to "improve" the most unpromising occasion by changing it into a spiritual adventure. What such individuals have known, we must, in our own way, learn to practice in behalf of our own best convictions—whether these be religious, social, educational, economic, or political. We must learn so to have an eye for the situations that life offers us that we will lose the paralyzing sense of being helpless before circumstances—being too small to count.

A QUICK LOOK AT CERTAIN METHODS

We are not likely to make the dent we could make on our world, or on the people around us, unless, somewhere along the line, we take time to ask ourselves *how* we intend to make a dent. Random influence is important—and since much of our influence will always be random, it is highly important that our habits and attitudes be sound enough that what we do spontaneously will not contradict what we do planfully. But random influence alone is not enough either to accomplish what we might accomplish or to build up in ourselves any real sense of significance.

There is not room, here, to go into detail about all the methods by which people touch the lives and minds of other people. In any case, each individual, *because* he is an individual, has to work out most of his own methods. We can, however, explore the fact that most of the acts through which we influence our society fall under certain headings—and if we are wise about these acts, we are not likely to be either a social cipher or a social menace.

First, there are what we might call *acts of arriving at conclusions*: of deciding what to believe and what to serve. No one of us can be called maturely human unless his behaviors are based on convictions and unless these convictions have been subject to some rational exploration. It is not enough for us to believe if we have never exercised independent judgment in the area of our beliefs: if we have never tried to figure out how we came by them, or what kind of world we would have, in long-range terms, if everyone shared our beliefs and acted them out. Many of us are amateurs in this area of judgment—clumsy and reluctant amateurs. Many people, even, feel that it would be disloyal to submit any one of their habitual beliefs or habitual partisanship to detached examination. The result of all this is that, at the very time when we stand in

desperate need of asking real questions about real issues, we find ourselves in a situation where mental ineptitude and emotional blocks stand in the way of the very sort of thinking that our human crisis calls for.

Individually, then, we have an obligation to help create, wherever we can exert the smallest influence, an atmosphere in which people can learn to think and like it. This means that we will, in the home, for example, try to pass on to our children by contagion the habit of looking things up when we don't know the answer; the habit, also, of admitting perplexity and error; the habit of reading, at least occasionally, papers and magazines that do more than reinforce our prejudices; the habit of having friends drop in for talk that is more than small talk. It means, again, that even in our most casual conversations we will try for an experience of give and take—of building ideas together—rather than of I-win-and-you-lose. It means that in our community we will support the kind of child education and adult education that will make people skilled and comfortable in the handling of ideas—that will make people, in our good old phrase from the time of the Revolution, “worthy to raise issues.”

Second, we count through *acts of approval and support*. There seems to be a curious tradition to the effect that we exert social influence chiefly by being *against* something. Often, we have to be against something. But this requirement might be put upon us less often if we had more skill in being *for* something. We know, in this psychological age, that the best parent is not the parent whose stand-by device for bringing up children is to keep harping on what they should not do. But we are only *beginning* to suspect that, on the social, political, and economic front, a constant habit of criticism may be as damaging, and as ineffective, as it is in the home. If we want to count for something, we need to cultivate at least two positive arts: the one is that of *personally showing our approvals and admirations*, so that individuals who are standing for what we care about will feel less alone and small in the indifferent scheme of things; the other is that of *belonging to some group that is ready to throw in its weight in support of any public figure, any piece of legislation, or any other group that is making a stand for what we care about*.

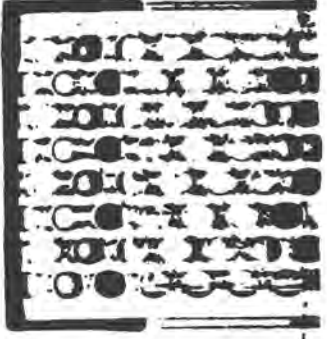
Third, we count through *acts of opposition*. Here, again, we need to cultivate the double art of acting as an individual and of acting through a like-minded group. As an individual, we need the courage that will make us willing to speak up and say that what is

unfair is unfair, that what is cruel is cruel, that what is shoddy is shoddy. As member of a like-minded group, we need to know how to swing into action against that which is, in high places or in organized forms, unfair, cruel, and shoddy. This means that we need to practice some skill in saying things so that they will have both clarity and punch; some skill in discovering and using avenues of communication; some skill in organizing opinion-campaigns.

A word might be said, here, in passing, about the writing of letters—since we are constantly and rightly told that, if we do not like what is being done, we should send a letter to our newspaper or our Congressman. Most people do not write enough letters of approval; and most people who write letters of disapproval turn out angry and highly unpsychological products. I remember being in the editorial office of a certain newspaper at a time when one of the editors was looking over letters that had come in. He smiled wryly as he scanned the contents of one and then handed it to me: "The man who wrote that had a fight with his wife at the breakfast table." The letter contained no word about either fight or wife; yet, as I read it, I knew what the editor meant. Here was a letter that was angry out of all proportion to the specific complaint the writer had to make. It was obviously a letter dictated by an irritation that had been raised to the level of a rage by something in the man's personal experience: something that made it a relief for him to pour out his venom upon the editor.


Every editor—and every Congressman—learns to recognize and discount such communications. But from the point of view of the influence we want to have, such a case is worth pondering. The issue raised by the writer of this particular letter was not tremendously important, but it was worth raising. Had he written differently—as a fair and rational person who wanted both to understand the editor's reasons for his policy before he condemned, and to make clear just why he himself felt as he did—what he had to say would have commanded respect instead of amused contempt. It would have been *considered*—not automatically dismissed as the product of a domestic quarrel.

Most of us, when we write letters of criticism, are guilty of psychological ineptitude, just as this man was guilty. We forget that the recipient of the letter, having a pride of his own to defend, will dismiss our letter as the work of a crack-pot or a trouble-maker if we, by the tantrum-character of what we write, hand him a good reason for doing so. We forget, likewise, that what we say will carry



weight only if the letter conveys more than our opposition: only if it conveys the impression that we are, as an individual, enough of a person to be worth listening to. Where, of course, it is simply a matter of letting a candidate or a congressman know how many voters are *for* and how many are *against* a certain policy, any letter—or even a name on a list—may be enough. But if we intend to form any habit of recording our approvals and disapprovals, we need to develop some imagination about how our letter will wedge into the consciousness and the situation of the person on the receiving end.

Fourth, we count through *acts of co-operation*. This is a day when our world desperately needs people who can think with others, plan with others, work with others, pool their ingenuity with that of others, carry their share of the load in group endeavors without trying to run the whole show. The art of co-operation needs to be cultivated not only within groups but between groups. Too often, as we all know, the like-minded organizations within a community duplicate effort—and waste limited resources in the process; compete for prestige; or simply remain ignorant of one another's activities. One of the most promising words that is heard, today, where socially minded people talk together is the word *co-sponsorship*. It is a word that tells that groups with like purposes are learning to go it together: to share alike the work and the credit where a community job is to be done. The individual who can lead the movement toward co-sponsorship will not be without influence.



Fifth, we count through *acts of initiative*. No person is fully a person who just lets things happen: to him, to his family, to other people in his community, to the social and political set-up that he believes in, or to the human race. From the psychological angle a word must here be said about the relationship of social initiative to mental and emotional health. The individual, today, is at best hard put to it to feel big enough to matter. He will definitely and increasingly feel too small to matter if he lets himself play an utterly passive role in a changing world. His sense of competence can develop only as he tries to come to grips with some problem: size it up, pit his ingenuity against it, interest others in its solution. He may succeed or fail in a specific effort—but his failure, however total it may seem, will be less psychologically dismal than the failure of passivity. The person, moreover, who is willing to run the risk of failure for something he cares about increases the likelihood that others who are hesitating on the brink of effort will marshal their energies and

go along with him—or go ahead on a line of their own.

Finally, we count through all the *acts that express our sense that life is an experience that is worth having*. Today, everywhere, a peculiar leaden heaviness weighs upon the spirit of man. The whole business of being human and of having a human life to live seems, all too often, a tawdry rather than a splendid thing. Yet even under its present load and even in the enveloping darkness, the human spirit appears to be groping its way toward some new affirmation. It does not yet know on what bread of life it might be nourished; but at least it knows it is hungry for something better than a sagging competitive order that has asked people to be great in overcoming others, but not great in spiritual stature. Any individual, today, who feels within himself that it is still a dramatic thing to be human—with human powers to use, and human issues to solve—has a job-by-contagion to do in our bedraggled, fearridden, lonely world.

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The purposes of the organization were to be stop defamation of the Jewish people, to carry on a perpetual campaign against anyone, or any group who evinced any antagonism or opposition to Jews from an economic, social or political standpoint. In short, it could be classed as a Jewish Protective Organization. It is supported financially by the parent organization and almost every Jewish society or association.

At the present time most of its work is carried on in secret. It maintains an extensive investigative apparatus and has developed secret files on thousands of individuals and organizations or groups whom it considers to be opposed or prejudiced against the Jewish people.

It maintains a corps of investigators who operate within most all organized groups of a social nature, within the business field and especially in the political field.

Financially, its support is derived from the sources mentioned above and for the year 1948 its appropriation from the annual collection of the Jewish Welfare Organization is listed at \$6,000,000.

The activities of the Los Angeles branch of the ADL--- and that is the only branch this report deals with---have been of a somewhat dubious nature from about 1937 up to the present time. And it might be said that this dubiousness was due to its close connections with the motion picture industry in Hollywood, an industry almost wholly controlled by Jewish people.

Furthermore, the activities of this organization were entangled in the Communist infiltration of the motion picture industry because of the strength of Jewish Communists and sympathizers in that industry influencing the political scene and supporting the general party line of the Communist movement in the United States. All during the time when the Communist Party was worming its way into the Hollywood film industry, from about 1935 up to the present time and which led to the

recent Congressional investigation, the ADL influence has cut back and forth across the scene. And it must be said that that influence was never, at any time, opposed to Communist penetration of the film industry; neither has it ever opposed the Communist Party or Communism in the Hollywood studios. In fact, its influence was to play down any exposure of Communist activities just as it did and still does in respect to the recent Congressional investigation.


The ADL was one of the main influences in setting up the Hollywood Anti-Nazi League in the late thirties. The Hollywood Anti-Nazi League was a thoroughly Communist-controlled pressure group.

During the period of World War II, the ADL was most active in exposing subversive activities of such organizations as the German-American Bund, Silver Shirts organization, Gerald L.K. Smith and the so-called "seditionists" tried in Washington, D.C., but it never did, as far as can be learned, make any sincere effort to expose the activities of the Communist Party of the United States, even during the period of the Stalin-Hitler pact when that Party was an open and deadly enemy of the United States.

The ADL is not a Communist organization or a Communist front. It is specifically a Jewish protective apparatus and will protect a Jew no matter what organization he is a member of, whether it be Communist or any other, or whatever infraction he has committed on any scene.

At the present time when the Communist Party of the United States, as an agent of the world Communist movement and the Soviet Union, the ADL does not take a stand in opposition to Communism. And neither does the B'nai B'rith, its parent organization. A careful perusal of the official press of the latter organizations makes this perfectly clear.

As the ADL operates as a secret organization, more or less, and as it has its own investigators and other agents working in its interests secretly, certain scraps of evidence appear occasionally which show, or lead to the belief rather, that the ADL has connections with other agencies, some governmental and others of a business nature, etc., and that this web, if it can be called such, operates behind the scenes in a rather devious manner in the interest of the objectives of the organization.

 The Dies Committee was succeeded by the Wood-Rankin Committee and that Committee by the present

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Office Memorandum • UNITED STATES GOVERNMENT

TO : DIRECTOR, FBI (100-3-106)

8/29/58

DATE:

FROM : SAC, LOS ANGELES (100-55887)

SUBJECT: COMMUNIST INFILTRATION
OF MASS ORGANIZATIONS
IS-C

ReDulet to Albany, 7/28/58, requesting a list of mass organizations which are specific targets for Communist infiltration or which have been infiltrated upon the specific instructions of the Party.

The following survey represents a review of all legitimate organizations on which there is evidence of more than a few isolated instances of membership in the organization by members of the Communist Party (CP) within the past year. The review reflects that the Party has given thought to the penetration of the CP into fields such as religion and politics, but available evidence is limited as to the Party's accomplishments to date. At a meeting of the Negro Commission, Southern California District, CP (SCDCP) in May, 1958 discussion concerned activity of the CP members in the churches. The conclusion was reached that a class on religion would be of no benefit inasmuch as the CP members could not discuss or propound on the Marxist theory on religion in the churches.

An outline issued by the Education Commission, SCDCP, in 1958, entitled "Communists In Mass Organizations" requests discussion concerning the necessity of the people to learn through their own struggles in relation to the

2-Bureau (REGISTERED)

9-Los Angeles

cc: 100-3267 (ACLU)

100-28083 (B'nai B'rith)

100-32847 (CSO)

100-33973 (First Unitarian Church, Los Angeles)

100-5589 (NAACP)

100-50147 (Sons of Columbus)

100-24225 (SJO)

~~100-5589 (NAACP)~~

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No recommendation is being made that this case be opened for investigation at this time inasmuch as there is no stated CP policy of attempted infiltration and available evidence of only a small number of known CP membership in the organization.

B'NAI B'RITH
6425 Hollywood Boulevard
Los Angeles, California

The B'nai B'rith is a fraternal organization composed of Jewish men and women whose program is of a social and civic nature.

The stated purpose of the CP in connection with the B'nai B'rith is to develop a relationship with the people in the organization to enable CP members in the B'nai B'rith to influence members of the B'nai B'rith in their understanding of events and develop contacts for recruitment. Available information indicates that the CP has had very little influence on the organization. According to HARVEY SCHECHTER, official of the Anti-Defamation League of the B'nai B'rith, there are approximately 16,500 members in Los Angeles County, including 66 men's lodges and 70 women's chapters.

The following members of B'nai B'rith have been identified as members of the CP as of the date indicated:

SAC, LOS ANGELES (100-28083)

8/29/58

SA [REDACTED]

B'NAI B'RITH
IS-C

The above organization was included in the Survey of Communist Infiltration of Mass Organizations submitted by the Los Angeles Office pursuant to the request in Bulet 7/28/58. A copy of this survey, which is included in Los Angeles letter to Bureau 8/29/58, has been designated for the above file.

Bulet contained the following additional instructions pertaining to each organization set out in letter to the Bureau:

The letter submitted in connection with this program should be captioned "Communist Infiltration of Mass Organizations," Bureau file 100-3-106, and should set forth the following information:

1. Name and address of each organization which is the specific target for infiltration by the Party or which has been infiltrated by CP members.
2. The extent of such infiltration.
3. The identities of CP members who are also members of each specific organization.
4. The informant coverage afforded each such organization.
5. A statement whether a case has been or a statement whether a case should be opened concerning each such organization. In this connection, list known Bureau and field office file numbers.

The above instructions apply to local chapters or affiliates as well as the national organization.

Each office should also furnish the Bureau, under the specific communist infiltration caption of each particular organization, a letter setting forth the information requested in the above-listed five items together with a summary of all information in its files concerning the Party's attempts to infiltrate the particular organization. This letter

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should be submitted as soon as the requested data is assembled. In the event investigation is not deemed warranted at the time of the submission of this letter, no future letters need be submitted. However, if information of interest to Bureau is developed or information indicating the organizations are becoming CP controlled or a specific target for infiltration the Bureau should be advised. In the event investigation is deemed warranted, only the initial letter need be submitted. However, if the Bureau authorizes investigation, future data submitted should be submitted in report form suitable for dissemination.

DIRECTOR, FBI

10/9/58

SAC, LOS ANGELES (100-28083)

COMINFIL B'NAI B'RITH
IS - C

Re: Remylet, 8/29/58, entitled "COMMUNIST INFILTRATION OF MASS ORGANIZATIONS, IS - C" (Bufile 100-3-106, Los Angeles file 100-55887).

The local address for B'nai B'rith is 6425 Hollywood Boulevard, Los Angeles, California.

Relative to the extent of Communist Party (CP) infiltration of B'nai B'rith in the Los Angeles area, it may be stated that no information has been received by the Los Angeles Office indicating that the CP has been able to establish itself, to any degree that might be considered effective, in B'nai B'rith, which, in Los Angeles County has some 16,500 members, including 60 men's lodges and 70 women's chapters.

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

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2 - Bureau (REGISTERED)
2 - Los Angeles
(1 - 62-1616)

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Close [REDACTED] b7c

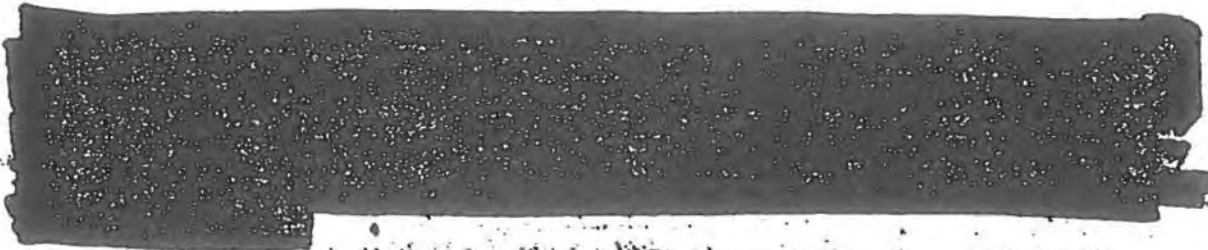

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CP infiltration of B'nai B'rith in the Los Angeles area as indicated by a review of instant file and Los Angeles file 62-1616, which also pertains to B'nai B'rith matters, has been meager and ineffective; hence, no active investigation is being recommended.

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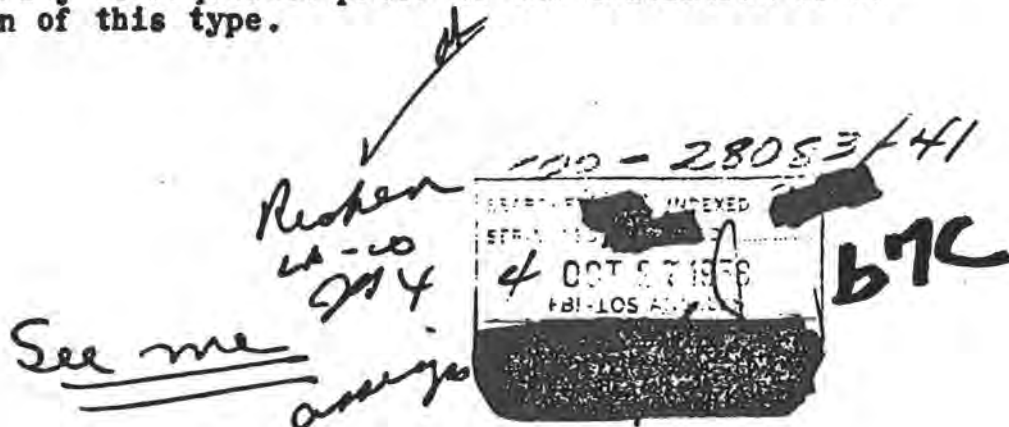
As previously stated, in view of the meager and apparently ineffective efforts on the part of CP towards infiltration of B'nai B'rith in the Los Angeles area, no investigation in this matter is deemed warranted. Hence, no request is being made of the Bureau to authorize an investigation in this matter and it is being placed in a closed status.

Office Memorandum : UNITED STATES GOVERNMENT**TO : SAC, Los Angeles****DATE: October 23, 1958****FROM : Director, FBI (100-424442)****SUBJECT: COMMUNIST INFILTRATION OF
B'NAI B'RITH
INTERNAL SECURITY - C**

Reurlet 9-29-58 captioned "Security Informants, Los Angeles Division, Semiannual Report," pages 16-21 of which list various organizations under the heading, which appears on page 16, "CP Front and CP Infiltrated Organizations Under Active Investigation by the Los Angeles Division." Listed on page 17 is "Cominfil B'nai B'rith." Bufile fails to reflect that the Bureau has been advised that this organization is under active investigation by your office. In this regard, your attention is directed to Section 87E 2g of the Manual of Instructions which requires that prior to an investigation of a communist infiltrated organization Bureau authority must be secured.

You are instructed to furnish the Bureau a summary of all information in the files of your office concerning captioned matter together with your recommendation whether further investigation is deemed warranted. In this regard, your attention is directed to instructions contained in Bulet to Albany, copies to your office, dated 7-28-58 entitled "Communist Infiltration of Mass Organizations." In submitting the desired data you should follow the outline as set forth in that letter.

It is your responsibility to insure that the personnel of your office carry out the afore-mentioned Manual of Instructions concerning investigations regarding communist infiltration of legitimate nonsubversive organizations. It is your further responsibility to insure that Bureau authority is requested prior to the initiation of an investigation of this type.



Dear Colleague,

As professor of languages in the graduate school of a major state university, I must tell you, in the name of Academic Freedom, of the International Jewish Conspiracy.

It operates in America through J. Edgar Hoover and James H. Gale of the FBI in conjunction with the Jewish terrorists, bombers, and murderers of B'nai Br'ith. They are engaged in a national campaign of murder, mayhem, fraud, frame, and poison. (They murdered one of my students, among others, in 1959; and Hoover has boasted that one day he will have me killed. Not only is Hoover an inveterate murderer from the walled asylum of his Jewish headquarters; but he even gloats at stunting the growth of little boys and girls.) They are engaged in a national wiring campaign in which they play subliminals that deny us our right to self-determination. They are engaged in a brainwashing campaign through Jewish dictatorship in the mass media, conditioning us to accept Jewish lies as truth. They circulate the secret lists of B'nai Br'ith of the enemies of World Jewry, marked for persecution and elimination. These are the so-called "Scapegoat Lists" of the "General Will Cases." I have been on those lists since childhood.

As a "scapegoat" and one of the "general will cases," persecuted by the FBI, I have suffered beyond belief at the hands of an inhuman Jewish organization. The Jews stunted my growth. They infested me with parasites. They almost emasculated me. They mutilated me. They tried to blind me. They chloroformed and lobotomized me thousands of times in Hoover's demonic attempt to give me brain cancer. They hounded me. They persecuted me. They chased me from university to university. They boxed me in. They tried to murder me. They destroyed my marriage. They wrecked my wife. Their Jewish inhumanity is a stench to God and justice. This Jewish inhumanity must be stopped.

I beg you to investigate by calling the Washington Bureau of AAUP or NEA and mentioning my code name: [REDACTED]. Then the various sides will assemble to tell you the ugly facts of the evil existence of the International Jewish Conspiracy. **b7C**

I beg you to cooperate with AAUP, NEA, and other responsible agencies. I further beg you to register as part of my "general will" and vote to destroy the "general will" government. I also beg you to refuse to cooperate with the FBI as it engages in treason for the Jewish Front. Above all, I beg you to join in demanding the fall of Roosevelt's Jewish police state of the Jew Deal.

Are you on the Lists of B'nai Br'ith? Are you scheduled for FBI persecution and elimination? When will the Jewish maddogs strike you and your loved ones?

Faithfully yours,
[REDACTED] **b7C**

(Mount Clipping in Space Below)

B'nai B'rith Group Called Lax on Left

'Foot-Dragging' During Riots Hit by ADL Director

BY CARL GREENBERG

Times Political Editor

B'nai B'rith's Anti-Defamation League has failed to criticize left-wing extremists while freely attacking right-wingers, an ADL director has charged.

In a rare public criticism of the organization, Milton A. Senn wrote in the B'nai B'rith Record official publication in Southern California, that the organization has been guilty of "foot dragging."

Senn is director of ADL's Pacific Southwest regional office here.

"When the White Citizens Councils fostered violence in the South, we attacked with appeals for law and order," he said.

"But when the black nationalists preach violence, we stand aside lest we be accused of abandoning our zeal for justice and the redress of legitimate grievances."

Invenged Against Right Wing

"We have invenged against the Birchers and other right-wing extremists for their antidemocratic appeals and utterances, even when unrelated to Jews per se. But we dragged our feet when left-wing extremists have similarly attacked the democratic process and institutions."

"Our reluctance, in part, may have derived from the fear that to condemn them would be a repudiation of the civil rights movement."

"The plain fact is that such extremism, rioting and disorder, have proved highly destructive . . . to the cause of civil rights and to the entire country," Senn wrote.

Senn said in an interview that the board of the ADL regional office here has adopted a statement urging the national office of ADL in New York to adopt his recommendations as league policy.

B'nai B'rith Anniversary

He said in his article, distributed to all members here of B'nai B'rith—which on Friday will observe the anniversary of its founding in New York 124 years ago—that:

"We ought to have the courage to say that leaders in the public and private sectors of our communities have the duty to refrain from aiding and abetting in any way whatsoever the advocates of lawlessness and violence, to oppose such conduct without equivocation and to emphasize by their own words and deeds that there are responsible and workable alternatives."

"I see no reason why we can't assert that those who incite or aid and abet such lawlessness also violate the law and should be held accountable. There must be no toleration of rioting and public disorder."

"To do less is to encourage blackmail and further lawlessness."

Senn said he was referring to the appearance in the past of mayors and other civic figures on platforms in various sections of the country with Stokely Carmichael, H. Rap Brown and other Negroes who have openly advocated violence.

(Indicate page, name of newspaper, city and state.)

I-3 Los Angeles Times
Los Angeles, Calif.

Date: 10/11/67
Edition: Home
Author:
Editor: Nick B. Williams
Title:

Character:
or
Classification:
Submitting Office: Los Angeles
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